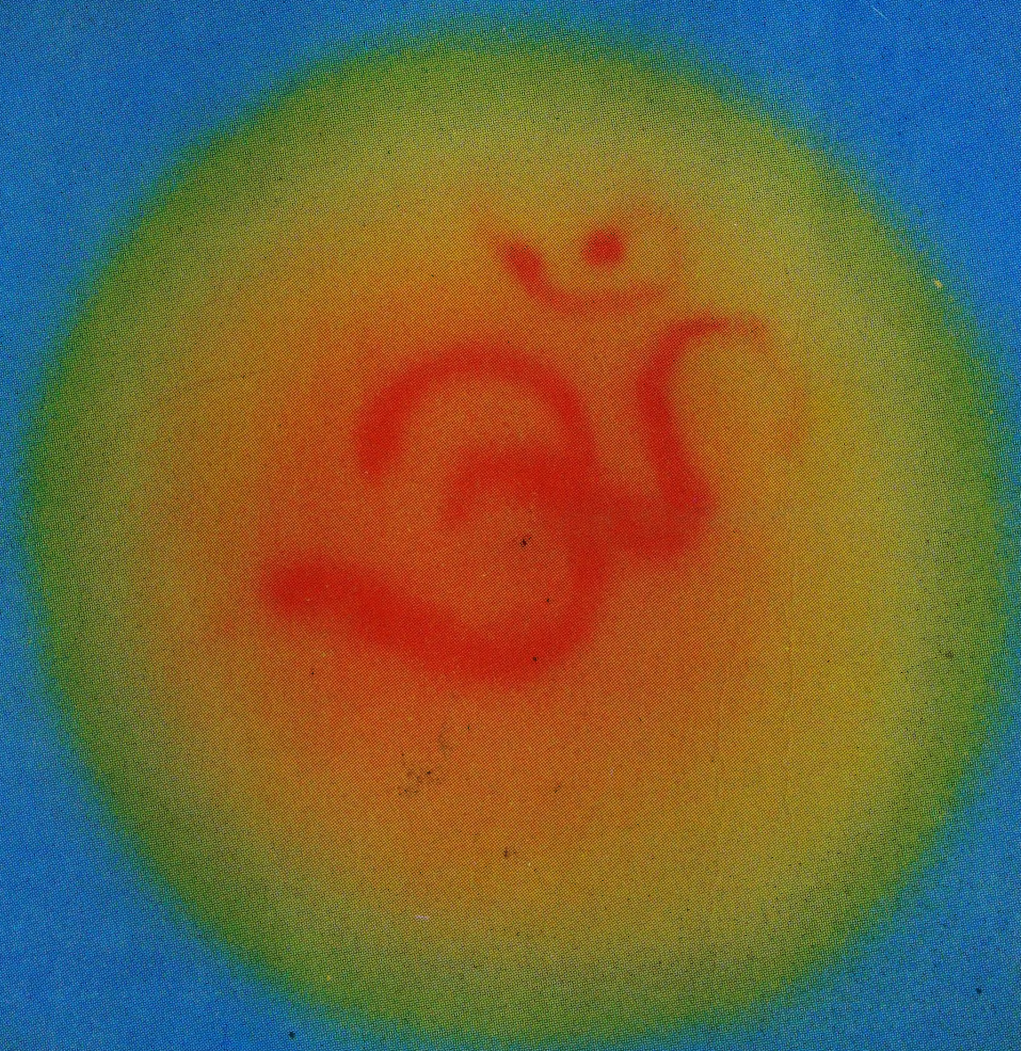


SACRED PLANTS



KARNATAKA FOREST DEPARTMENT

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BANGALORE

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SACRED PLANTS

"Tree worship, offering of leaves and flowers
to the deities, a rich legacy in Hindu scriptures."



KARNATAKA FOREST DEPARTMENT

" SACRED PLANTS " — a book on Vratas, gardens
and the connected plants described in our vedas and puranas.

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Karnataka Forest Department.

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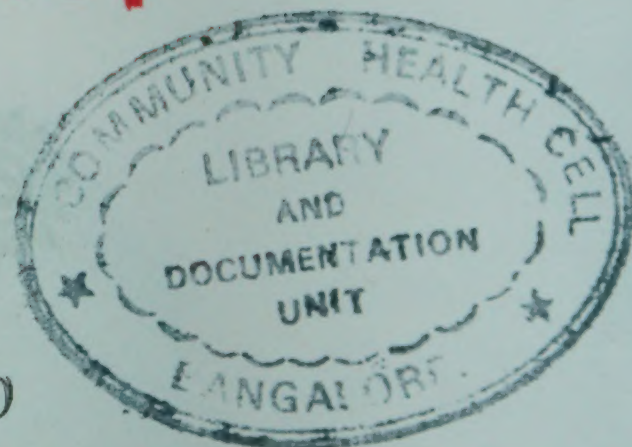
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FOREWORD

Ancient India has been the cradle of human culture centered around respect for all life. This respect for all life manifested itself in love for nature. This in turn brought about a balance in our forefather's dealings with nature-it was with a sense of partnership of belonging to, that he looked to nature. It was not a resource for being plundered but a matrix in the creation in which he also found a place.

Vedas and Upanishads bring out the dependence of man on trees and forests. The religious imagination of man of this fact resulted in holding the trees with reverence as in Pavithra Vana and Devarakadus.

Circumstances change with the times, and need over-rides considerations of sentiment. The needs of the increasing population for forest produce, greed for easy money, indiscriminate extension of agriculture have taken a heavy toll of forests. Pavithra Vanas, Nagabanas and Devarakadus have not been spared. Initially they were nibbled at but, in due course most of these have been plundered. We can ascribe many reasons to this today including the scientific advancement providing a back seat to our ancient beliefs.

Times change. Many of our beliefs and faiths scorned at some time ago are now resurrected through a proper understanding of science itself.

In this book an attempt has been made to identify and describe the large number of trees, shrubs, herbs and climber species associated with the Vratas for offering, described in our puranas. This compilation will be of use to our departmental officers who are involved in raising Pavithra Vanas and should be of interest to the public. My compliments to Sri. A. N. Yellappa Reddy, Conservator of Forests and his band of devoted officers who have made Pavithra Vanas and Devarakadus endearing terms today.

S. SHYAMSUNDER

Bangalore

Principal Chief Conservator of Forests

ACKNOWLEDGEMENTS

“ SACRED PLANTS ” an innovative book describing the role of trees in religious rituals endeavours to furnish a dimension to the linkages between religion and science.

Great deal of efforts arising out of a new awareness on the subject has been put in by Sanskrit scholars, Scientists and other experts in the field and equally by men of faith and belief like the mentors of religions and devoted souls—in the making of this book.

We acknowledge our deep debts to hundreds of books and other records we have referred to. The forest department expresses its gratitude to and acknowledges the use it has made of books and writers. We would like to put it on record here our gratitude to all those who shared their knowledge and helped us by their timely and relevant suggestions in bringing out this book.

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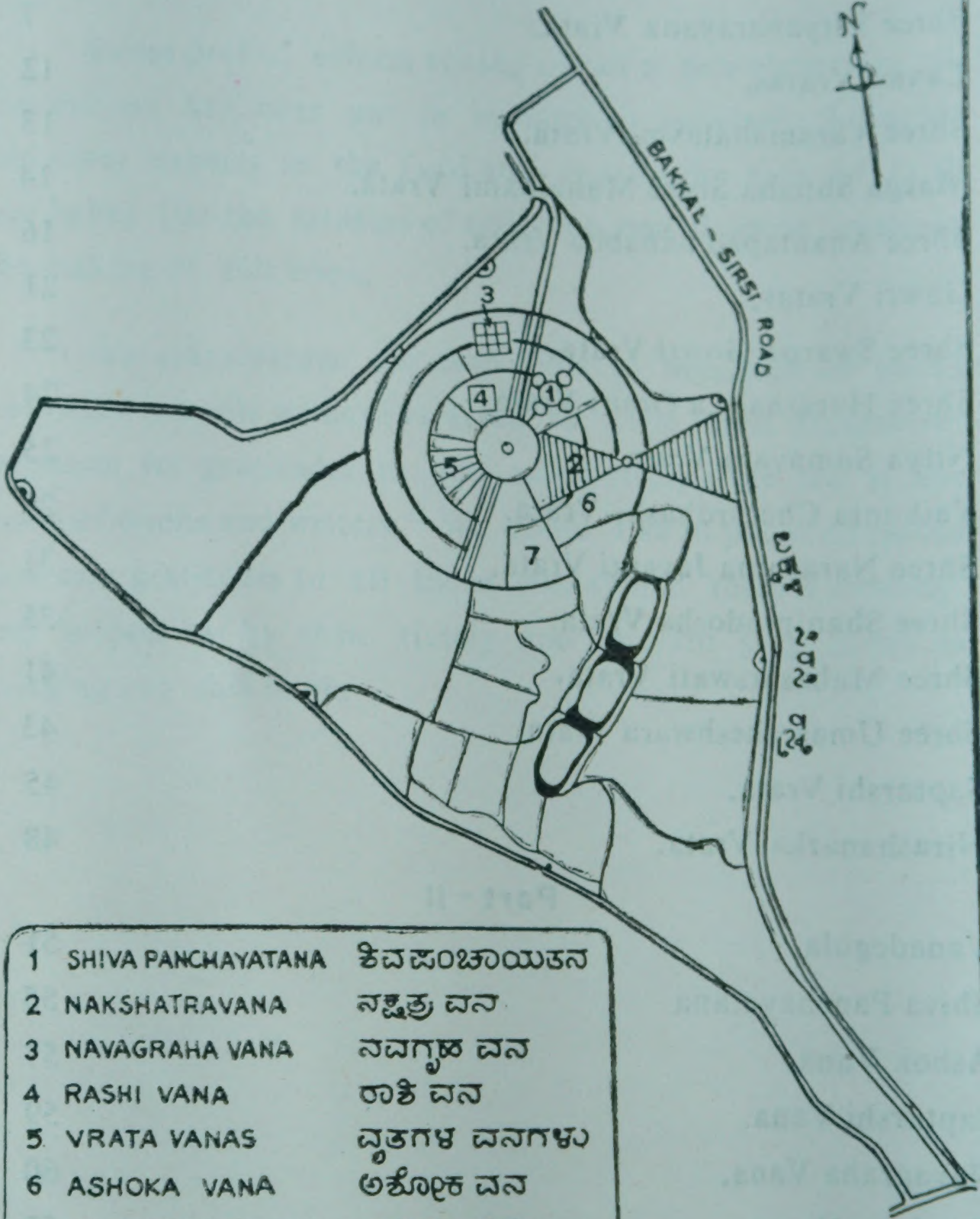
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VANADEGULA



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| 1 SHIVA PANCHAYATANA | ಶಿವಪಂಚಾಯತನ |
| 2 NAKSHATRAVANA | ನಕ್ಷತ್ರ ವನ |
| 3 NAVAGRAHA VANA | ನವಗ್ರಹ ವನ |
| 4 RASHI VANA | ರಾಶಿ ವನ |
| 5 VRATA VANAS | ವ್ರತಗಳ ವನಗಳು |
| 6 ASHOKA VANA | ಅಶೋಕ ವನ |
| 7 KADAMBA VANA | ಕದಂಬ ವನ |

PART I

VRATAS

Brief description of vratas, leaves and flowers of plants offered while chanting mantras, are given in this part.

Serial numbers are given against the plants mentioned in the vratas and the scientific names of the plants and their medicinal properties are furnished serially in part III.

VIRATES

Virates are a group of plants which are given in the following table. The names of the plants are given in the following table.

Virates are a group of plants which are given in the following table. The names of the plants are given in the following table.

GANAPATI VRATAS

Gajananam bhootaganadhisevitam

Kapitha jamboo phalasara bhakshitam

Umasutam shokavinashakaranam

Namami Vighneshvara pada-pankajam.

* *

Ganapati as a remover of the obstacles occupies a special place in the Hindu pantheon. No work or pooja of any kind commences without invoking the blessings of the Lord who is also the repository of knowledge. He was the one who helped the sage Vyasa to compose the epic Mahabharata.

Ganapati commands respect and attention from the highest to the lowest. The puranas are replete with instances of even those blessed with divine powers making a beeline to get the blessings of Lord Ganapati. Among them have been none other than Lord Krishna himself. Apart from the normal workshop, there are two special Vratas to propitiate Lord Ganesha. One is called as the Sankashta Chaturthi Vrata which is performed on the fourth day of the dark fortnight of the Hindu Calender year. And the second one is the Siddhi Vinayaka which is performed once a year on the fourth day of the bright fortnight of the Hindu month of Bhadrapada. The following varieties of flowers and leaves are used to offer Pooja to the Lord Ganapati, preceded by the chanting mantras.

SIDDHI VINAYAKA VRATA

PATRA PUJA

SIDDHI VINAYAKA VRATA				Reference No. of the Plant.
1.	Sumukhaya namaha	Machi patram	Samarpayami	49
2.	Ganadhipaya namaha	Brahati patram	Samarpayami	14
3.	Umadhipaya namaha	Bilva patram	Samarpayami	13
4.	Gajananaya namaha	Doorva patram	Samarpayami	24
5.	Harasoonavae namaha	Dattora patram	Samarpayami	20
6.	Lambodaraya namaha	Badari patram	Samarpayami	11
7.	Mahagrajaya namaha	Apamarga patram	Samarpayami	5
8.	Gajakarnaya namaha	Tulasi patram	Samarpayami	81
9.	Yekadantaya namaha	Choota patram	Samarpayami	18
10.	Vikataya namaha	Karaveer patram	Samarpayami	41
11.	Bhinnadantaya namaha	Vishnukranti patram	Samarpayami	88
12.	Vatavae namaha	Dadima patram	Samarpayami	19
13.	Sarveshwaraya namana	Devadaru patram	Samarpayami	22
14.	Phalachandraya namaha	Maruvaka patram	Samarpayami	55

15.	Herambhaya namaha	Sindhuvara patram	Samarpayami	72
16.	Shoorpakarnaya namaha	Jaji patram	Samarpayami	30
17.	Suragrajaya namaha	Ganaki patram	Samarpayami	20
18.	Ibhavakthraya namaha	Shami patram	Samarpayami	69
19.	Vinayakaya namaha	Ashwatha patram	Samarpayami	19
20.	Surasevitaya namaha	Arjuna patram	Samarpayami	6
21.	Kapilaya namaha	Arka patram	Samarpayami	7

Shree Ganeshwaraya Namaha Ekavishanti Patrani
Samarpayami.

* *

SANKASTHA CHATURTHI VRATA PATRA PUJA

1.	Ganadhipatayai namaha	Machi patram	Samarpayami	49
2.	Umaputraya namaha	Bhringaraja patram	Samarpayami	12
3.	Gajananaya namaha	Bilva patram	Samarpayami	13
4.	Harasoonave namaha	Doorva patram	Samarpayami	24
5.	Ibhavakthraya namaha	Shami patram	Samarpayami	69
6.	Vikataya namaha	Karaveera patram	Samarpayami	41

7.	Vinayakaya namaha	Ashwatha patram	Samarpayami	
8.	Kapilaya namaha	Arka patram	Samarpayami	7
9.	Bhavapriyaya namaha	Jamboo patram	Samarpayami	32
10.	Deveshaya namaha	Vishnukranti patram	Samarpayami	88
11.	Vatavae namaha	Dadima patram	Samarpayami	19
12.	Surapatayai namaha	Choota patram	Samarpayami	18
13.	Phalachandraya namaha	Jambeera patram	Samarpayami	31
14.	Herambaya namaha	Svetadoorva patram	Samarpayami	77
15.	Yekadantaya namaha	Mallika patram	Samarpayami	52
16.	Shoorpakarnaye namaha	Jaji patram	Samarpayami	30
17.	Surarajaya namaha	Maruvaka patram	Samarpayami	55
18.	Pashankushadharaya namaha	Apamarga patram	Samarpayami	5
19.	Sumukhaya namaha	Tulasi patram	Samarpayami	81
20.	Ganadhipataye namaha	Brahati patram	Samarpayami	14

Patra Pujam Samarpayami.

* *

P U S H P A P U J A

1. Vighnarajaya namaha	Malati Pushpam	Samarpayami	51
2. Lambodharaya namaha	Punnaga Pushpam	Samarpayami	67
3. Shivaya namaha	Bilva Pushpam	Samarpayami	13
4. Vakrathundaya namaha	Champaka Pushpam	Samarpayami	16
5. Shoorpakarnaya namaha	Kapitha Pushpam	Samarpayami	40
6. Kubjaya namaha	Karaveera Pushpam	Samarpayami	6
7. Ganeshaya namaha	Arjuna Pushpam	Samarpayami	85
8. Vighnanashine namaha	Vakula Pushpam	Samarpayami	64
9. Vikataya namaha	Parijata Pushpam	Samarpayami	39
10. Vamanaya namaha	Kanchana pushpam	Samarpayami	39
11. Sarvadevadhidevaya namaha	Ketaki pushpam	Samarpayami	43
12. Sarvartinashinae namaha	Shami pushpam	Samarpayami	69
13. Sarvadevadhapataye namaha	Shatapatra pushpam	Samarpayami	70
14. Vighnaharthrae namaha	Girikarnika pushpam	Samarpayami	28
15. Yekadantaya namaha	Kalhara pushpam	Samarpayami	37
16. Krishnapingalaya namaha	Padma pushpam	Samarpayami	62

17.	Ganeshaya namaha	Kadamba pushpam	Samarpayami	36
18.	Phalachandraya namaha	Nimba pushpam	Samarpayami	60
19.	Shankarasonave namaha	Patali pushpam	Samarpayami	65
20.	Chintamanaye namaha	Arka pushpam	Samarpayami	7

Pushpa Pujam Samarpayami



SHREE SATYANARAYANA VRATA

*Shantakaram bhujagashayanam padmanabham
suresham vishwakaram gagana-sadrusham
meghavarnam shubhangam.*

*Laxmikantam kamalanayanam yogeeprdhyanagamyam
vande vishnum bhavabhayaharam sarvalokaikanatham.*

* *

This is one of the most popular of the Vratas performed by the Hindus on practically any day of the year. The origin and the importance of the Vrata which is basically suggested to free the mundane from the pangs of worries and distress is found in the Revakhanda of the famous Skanda purana. As the narator in the purana himself says, the God Almighty is worshipped by different names and whatever the name by which He is worshipped, the devout is sure to get the desire both spiritual and temporal fulfilled.

The Vrata calls for a puja with the select Twenty four varieties of flowers and leaves (Patras) and each offering is preceded by the chanting of the different names of the Lord.

P U S H P A P U J A

1.	Satyadevaya namaha	Karaveera pushpam	Samarpayami	41
2.	Satyatmane namaha	Jaji pushpam	Samarpayami	30
3.	Satyanidhaye namaha	Champaka pushpam	Samarpayami	16
4.	Satyasankalpaya namaha	Vakula pushpam	Samarpayami	85
5.	Satyadhipaya namaha	Shatapatra pushpam	Samarpayami	70
6.	Satyaroopaya namaha	Kalhara Pushpam	Samarpayami	37
7.	Satyasevyaya namaha	Sevantika Pushpam	Samarpayami	68
8.	Satyavarmaya namaha	Mallika pushpam	Samarpayami	52
9.	Satyodharaya namaha	Iruvantika pushpam	Samarpayami	29
10.	Satyadharmaya namaha	Girikarnika pushpam	Samarpayami	28
11.	Satyakarmaya namaha	Atasi pushpam	Samarpayami	10
12.	Satyeshmaya namaha	Parijata pushpam	Samarpayami	64
13.	Satyanarayanaya namaha	Punnaga pushpam	Samarpayami	67
14.	Satyashantaya namaha	Kunda pushpam	Samarpayami	46
15.	Satyakshayaya namaha	Malati pushpam	Samarpayami	51
16.	Satyashantushtaya namaha	Ketaki pushpam	Samarpayami	43

17.	Satyadakshaya namaha	Mandara pushpam	Samarpayami	53
18.	Satyachutaya namaha	Patali pushpam	Samarpayami	65
19.	Satyadharmaya namaha	Ashoka pushpam	Samarpayami	8
20.	Satyapoornaya namaha	Pooga pushpam	Samarpayami	66
21.	Satyaushadaya namaha	Dadima pushpam	Samarpayami	19
22.	Satyanandaya namaha	Devadaru pushpam	Samarpayami	22
23.	Satyavapushe namaha	Sugandharaja pushpam	Samarpayami	73
24.	Satyagraharupine namaha	Kamala pushpam	Samarpayami	38

**Shree Satyanarayana Swamine Namaha
Pushpa Pujam Samarpayami.**

* *

P A T R A P U J A

1.	Shree Satyadevaya namaha	Tulasi patram	Samarpayami	81
2.	Satyatmane namaha	Jaji patram	Samarpayami	30
3.	Satyavibhavaya namaha	Champaka patram	Samarpayami	16
4.	Satyasankalpaya namaha	Bilva patram	Samarpayami	13
5.	Satyadheeshaya namaha	Doorva patram	Samarpayami	24

6.	Satyaroopaya namaha	Sevantika patram	Samarpayami	68
7.	Satyasevyaya namaha	Maruga patram	Samarpayami	54
8.	Satyaushadhaya namaha	Davana patram	Samarpayami	21
9.	Satyodharaya namaha	Karaveera patram	Samarpayami	41
10.	Satyadharmaya namaha	Vishnukranti patram	Samarpayami	88
11.	Satyakamaya — namaha	Machi patram	Samarpayami	49
12.	Satyeshmaya namaha	Mallika patram	Samarpayami	52
13.	Satyaparayana namaha	Iruvantika patram	Samarpayami	22
14.	Satyashauraya namaha	Apamarga patram	Samarpayami	5
15.	Satyadakshaya namaha	Parijata patram	Samarpayami	64
16.	Satyasanthushtaya namaha	Dadima patram	Samarpayami	19
17.	Satyavedaya namaha	Badari patram	Samarpayami	11
18.	Satyachutaya namaha	Devadaru patram	Samarpayami	22
19.	Satyavarmaya namaha	Shami patram	Samarpayami	69
20.	Satyapoornaya namaha	Choota patram	Samarpayami	18
21.	Satyeshwaraya namaha	Amalaka patram	Samarpayami	2
22.	Satyanandaya namaha	Vata patram	Samarpayami	86

23.	Satyavapushe namaha	Kamala patram	Samarpayami	38
24.	Satyagraharupine namaha	Venu patram	Samarpayami	87

**Shree Satyanarayana Swamine Namaha
Patra Pujam Samarpayami**



LAXMI VRATAS

*Padmasane padmakare sarvalokaikapujite
Narayanapriye devi supreetabhava sarvada*

* *

Of the Vratas which are performed to propitiate the Goddess Laxmi the giver of wealth and the consort of Lord Vishnu, Varamahalaxmi Vrata and the Margashirsha Mahalaxmi Vrata are considered to be very important.

The Varamahalaxmi Vrata is performed on the second Friday of the month of Shravana and the other Vrata as the name itself indicates is performed in the month of Margashirsha on the Thursdays of the month beginning from the second Thursday.

The Puranic accounts say that it was Lord Shiva who told his wife Parvati about the importance of the Varamahalaxmi Vrata the performance of which it is said would bring the bliss and happiness to the seeker. Women generally perform this Vrata to get their desires fulfilled.

On the other hand, Lord Krishna it is stated in the puranas told Kuntidevi the mother of the Pandavas who wanted to know what should be done by a woman who wants to have a son, health and wealth.

The different varieties of flowers and leaves used to perform the Pooja in these two Vratas are given below :-

SHREE VARA MAHALAXMI VRATA

PUSHPA PUJA

1. Ramayai namaha	Jaji pushpam	Samarpayami	30
2. Indirayai namaha	Pooga pushpam	Samarpayami	66
3. Padmapriyayai namaha	Punnaga pushpam	Samarpayami	67
4. Haripriyayai namaha	Vakula pushpam	Samarpayami	85
5. Lokamatre namaha	Mallika pushpam	Samarpayami	52
6. Kamalavasinyai namaha	Sevantika pushpam	Samarpayami	68
7. Padmanilayayai namaha	Padma pushpam	Samarpayami	62
8. Varalaxmyai namaha	Nilotpala pushpam	Samarpayami	59

Sarvaishwarya Karinyai Namaha
Nanavidha Pushpam Samarpayami

* *

PATRA PUJA

1. Mahalaxmyai namaha	Machi patram	Samarpayami	49
2. Mayayai namaha	Maruga patram	Samarpayami	54
3. Kshemankarai namaha	Sevantika patram	Samarpayami	68

4.	Subhadradayai namana	Bilva patram	Samarpayami	13
5.	Tripurasundryai namaha	Tulasi patram	Samarpayami	81
6.	Vishnupriyayai namaha	Vishnukranti patram	Samarpayami	88

* *

MARGA SHIRSHA SHREE MAHALAXMI VRATA

PUSHPA PUJA

1.	Mahalaxmyai namaha	Jaji pushpam	Samarpayami	30
2.	Padmayai namaha	Mallika pushpam	Samarpayami	52
3.	Kamalayai namaha	Kamala pushpam	Samarpayami	38
4.	Shreeyai namaha	Champaka pushpam	Samarpayami	16
5.	Mayayai namaha	Kalhara pushpam	Samarpayami	37
6.	Padmayai namaha	Utpala pushpam	Samarpayami	84
7.	Haripriyayai namaha	Atasi pushpam	Samarpayami	10
8.	Lokamatrai namaha	Kunda pushpam	Samarpayami	46
9.	Indirayai namaha	Chaya pushpam	Samarpayami	17

10.	Ramayai namaha	Vakula pushpam	Samarpayami	85
11.	Bhargavyai namaha	Tila pushpam	Samarpayami	80
12.	Kamalavasinyai namaha	Surabhi pushpam	Samarpayami	74
13.	Shyamalayai namaha	Sevantika pushpam	Samarpayami	68
14.	Deerghakeshinayai namaha	Datto ora pushpam	Samarpayami	20
15.	Punyadayai namaha	Punnaga pushpam	Samarpayami	67
16.	Vaikuntavasinayai namaha	Drona pushpam	Samarpayami	25
17.	Daridryanashinyai namaha	Pooga pushpam	Samarpayami	66
18.	Devasuravandithayai namaha	Parijata pushpam	Samarpayami	64
19.	Kalyanagunayai namaha	Karaveera pushpam	Samarpayami	41
20.	Toyajakshyai namaha	Tulasi pushpam	Samarpayami	81
21.	Bimbhoshtyai namaha	Bilva pushpam	Samarpayami	13
22.	Papaharinyai namaha	patali pushpam	Samarpayami	65

Margashirsha Mahalaxmyai Namaha
Nanavidha Pushpani Samarpayami



SHREE ANANTAPADMANABHA VRATA

*Sashankhachakram Sakeereetakundalam
sapeetvastram Saraseeruhekshanam
Saharasthalakaustubham Sreeyam
Namami Vishnum Shirasa Chaturbhujam*

* *

This is one of the important Vratas prescribed to seek the blessings of Lord Vishnu. It is stated that the eldest of the Pandavas, Yudhishtira performed this Vrata on the advice of the mentor Lord Krishna with a view to get rid of the troubles facing him. Lord Krishna also told him that ones desires get fulfilled through the performance of this Vrata.

The Vrata is performed on the fourteenth day of the bright fortnight of the Hindu month of Bhadrapada. Varieties of flowers and leaves are offered as a part of the Vrata to seek the blessings of Lord Anantapadmanabha as detailed below.

P U S H P A P U J A

1.	Om Shreemannarayana namaha	Karaveera pushpam	Samarpayami 41
2.	Om Lakshmivallabhaya namaha	Jaji pushpam	Samarpayami 30
3.	Om Bhaktavatsalaya namaha	Champaka Pushpam	Samarpayami 16
4.	Om Kamalakshaya namaha	Vakula pushpam	Samarpayami 85
5.	Om Upendraya namaha	Shatapatra pushpam	Samarpayami 70
6.	Om Vishnave namaha	Punnaga pushpam	Samarpayami 67
7.	Om Madhavaya namaha	Malati Pushpam	Samarpayami 51
8.	Om Krishnaya namaha	Ketaki pushpam	Samarpayami 43
9.	Om Sahasrashirase namaha	Kalhara pushpam	Samarpayami 37
10.	Om Madhusoodanaya namaha	Kunda pushpam	Samarpayami 46
11.	Om Vasudevaya namaha	Atasi pushpam	Samarpayami 10
12.	Om Shankarshanaya namaha	Girikarnika pushpam	Samarpayami 28
13.	Om Trivikramaya namaha	Parijata pushpam	Samarpayami 64

Om Shree Madanant Padmanabha Swamine Namaha
Pushpa Pujam Samarpayami.

* *

TULASI PUJA

1.	Om Keshavaya namaha	Tulasi patram	Samarpayami 81
2.	Om Narayanaya namaha	Tulasi patram	Samarpayami
3.	Om Madhavaya namaha	Tulasi patram	Samarpayami
4.	Om Govindaya namaha	Tulasi patram	Samarpayami
5.	Om Vishnave namaha	Tulasi patram	Samarpayami
6.	Om Madhusoodanaya namaha	Tulasi patram	Samarpayami
7.	Om Trivikramaya namaha	Tulasi patram	Samarpayami
8.	Om Vamanaya namaha	Tulasi patram	Samarpayami
9.	Om Shreedharaya namaha	Tulasi patram	Samarpayami
10.	Om Hrashikeshaya namaha	Tulasi patram	Samarpayami
11.	Om Padmanabhaya namaha	Tulasi patram	Samarpayami
12.	Om Damodaraya namaha	Tulasi patram	Samarpayami
13.	Om Sankashanaya namaha	Tulasi patram	Samarpayami
14.	Om Vasudevaya namaha	Tulasi patram	Samarpayami
15.	Om Pradyumnaya namaha	Tulasi patram	Samarpayami
16.	Om Anirudhaya namaha	Tulasi patram	Samarpayami

17.	Om Purushothamaya namaha	Tulasi patram	Samarpayami
18.	Om Adhokshajaya namaha	Tulasi patram	Samarpayami
19.	Om Narasinhaya namaha	Tulasi patram	Samarpayami
20.	Om Achyutaya namaha	Tulasi patram	Samarpayami
21.	Om Janardhanaya namaha	Tulasi patram	Samarpayami
22.	Om Upendraya namaha	Tulasi patram	Samarpayami
23.	Om Haraye namaha	Tulasi patram	Samarpayami
24.	Om Krishnaya namaha	Tulasi patram	Samarpayami

Tulasi Pujam Samarpayami.

* *

P A T R A P U J A

1.	Om Anantaya namaha	Bhringaraja patram	Samarpayami	12
2.	Om Shankarshanaya namaha	Maruga patram	Samarpayami	54
3.	Om Kapilaya namaha	Machi patram	Samarpayami	49
4.	Om Sheshaya namaha	Choota patram	Samarpayami	18
5.	Om Halayudhaya namaha	Drona patram	Samarpayami	25

6.	Om Vishwarupaya namaha	Karaveera patram	Samarpayami	41
7.	Om Vasudevaya namaha	Jaji patram	Samarpayami	30
8.	Om Sanataya namaha	Doorva patram	Samarpayami	24
9.	Om Vamanaya namaha	Shatapatra patram	Samarpayami	70
10.	Om Punyaya namaha	Tulasi patram	Samarpayami	81
11.	Om Purushothamaya namaha	Apamarga patram	Samarpayami	5
12.	Om Shreenivasaya namaha	Devadaru patram	Samarpayami	22
13.	Om Shreeketanaya namaha	Shreegandha patram	Samarpayami	71
14.	Om Kshetrapalakaya namaha	Bilva patram	Samarpayami	13
15.	Om Keshavaya namaha	Vishnukranti patram	Samarpayami	88
16.	Om Lakshmivallabhaya namaha	Arjuna patram	Samarpayami	6

**Om Shree Madanant Padmanabha Swamine Namaha
Patra Pujam Samarpayami.**



GOWRI VRATAS

*Haranvitamindumukhim Sarvabharanabhooshitam
Vimalangeem Vishalaxeem Chintayami Sada Shivam*

* *

Gowri called by various names like Parvati, Uma is the consort of Lord Shiva on the trinities of the Hindu Mythology. The devouts are used to worship Gowri in different forms on different occasions. The important ones are Swarnagowri Vrata, the Harathalika Gowri Vrata and Nitya Somavara Vrata.

Of them the first two Vratas are performed on the same day i. e , the third day of the bright fortnight of the month of Bhadrapada. As the name itself suggests the Nitya Somavara Vrata is the one which is performed on every Monday.

All the Vratas, according to the puranic references have interesting origins and stories to illustrate the importance attached to them.

The importance of the Swarnagowri Vrata has been stated and vouchsafed by none other than the Lord Shiva himself who obliged Shanmukha, his son with the details when the latter offered prayers and wanted to know the Vrata which

could bestow wealth and worldly wellbeing to the people. Of particular reference in this Vrata is the saying that the Vrata is so powerful that even a dried up tree will sprout into greenery.

It is Lord Shiva again in another context narrates the importance of the Harathalika Vrata to Parvati on being requested to enlighten her about a Vrata which could bring wealth and power.

The Nitya Somavara Vrata has little bit different origin. Originally it was stated the Queen Seemanthini wife of Nishadha king of Chandrangada performed this Vrata and obtained the wealth which was distributed among her subjects.

The flowers and leaves used for the three Gowri Vratas are as follows -

SHREE SWARNA GOWRI VRATA

PUSHPA PUJA

1. Jaganmatre namaha	Jaji pushpam	Samarpayami 30
2. Manyayai namaha	Mallika pushpam	Samarpayami 52
3. Girisutayai namaha	Girikarnika pushpam	Samarpayami 28
4. Katyayinyai namaha	Ketaki pushpam	Samarpayami 43
5. Kamalakshyai namaha	Kamala pushpam	Samarpayami 38
6. Chamundayai namaha	Champaka pushpam	Samarpayami 16
7. Gandharwasevitayai namaha	Sevantika pushpam	Samarpayami 68
8. Parwatyai namaha	Parijata pushpam	Samarpayami 64

Shree Swarna Gowryai Namaha

Pushpa Pujam Samarpayami

* *

PATRA PUJA

1. Umayai namaha	Machi patram	Samarpayami 49
2. Sarvajanarakshinyai namaha	Sevantika patram	Samarpayami 68

3.	Shivapriyayai namaha	Bilva patram	Samarpayami	13
4.	Hemavatyayai namaha	Tulasi patram	Samarpayami	81
5.	Katyayinyai namaha	Kastoorika patram	Samarpayami	42
6.	Malayachalavasinyai namaha	Maruga patram	Samarpayami	54

Maghagowryai Patra Pujam Samarpayami.

* *

SHREE HARATHALIKA GOWRI VRATA

PATRA PUJA

1.	Gowrayai namaha	Jaji patram	Samarpayami	30
2.	Shivapriyayai namaha	Kalhara patram	Samarpayami	37
3.	Jaganmatre namaha	Bilva patram	Samarpayami	13
4.	Vidyadarinayai namaha	Tulasi patram	Samarpayami	81
5.	Kshamayai namaha	Doorva patram	Samarpayami	24

* *

P U S H P A P U J A

1.	Shivaya namaha	Karaveera pushpam	Samarpayami	41
2.	Maheswaraya namaha	Jaji pushpam	Samarpayami	20
3.	Sambhave namaha	Vakula pushpam	Samarpayami	85
4.	Pinakine namaha	Shatapatra pushpam	Samarpayami	70
5.	Shashishekharaya namaha	Kalhara pushpam	Samarpayami	37
6.	Vamadevaya namaha	Mallika pushpam	Samarpayami	52
7.	Viroopaxaya namaha	Patali pushpam	Samarpayami	65
8.	Kapardine namaha	Ketaki pushpam	Samarpayami	43
9.	Neelalohitaya namaha	Bilva pushpam	Samarpayami	13
10.	Shoolapaniye namaha	Punnaga pushpam	Samarpayami	67
11.	Katwangie namaha	Nilotpala pushpam	Samarpayami	59

* *

N I T Y A S O M A V A R A V R A T A

P U S H P A P U J A

1.	Someshwaraya namaha	Sevantika pushpam	Samarpayami	68
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2.	Maheshaya namaha	Mallika pushpam	Samarpayami	52
3.	Shankaraya namaha	Shatapatra pushpam	Samarpayami	70
4.	Vamadevaya namaha	Vakula pushpam	Samarpayami	85
5.	Kapardinai namaha	Kalhara pushpam	Samarpayami	35
6.	Agraganaya namaha	Atasi pushpam	Samarpayami	10
7.	Karunakaraya namaha	Karaveera pushpam	Samarpayami	41
8.	Neelakanthaya namaha	Nilotpala pushpam	Samarpayami	59
9.	Giridhrovine namaha	Girikarnika pushpam	Samarpayami	28
10.	Chandrashekaraya namaha	Champaka Pushpam	Samarpayami	16
11.	Jatadharaya namaha	Jaji Pushpam	Samarpayami	30
12.	Janapriyaya namaha	Japa Pushpam	Samarpayami	33
13.	Kumarajanakaya namaha	Kuruvaka Pushpam	Samarpayami	48
14.	Suragraganyaya namaha	Suragi Pushpam	Samarpayami	75
15.	Parameshwaraya namaha	Parijata Pushpam	Samarpayami	64
16.	Nandivandyaya namaha	Nandyavanda Pushpam	Samarpayami	58
17.	Madhavapriya namaha	Madhavi Pushpam	Samarpayami	50
18.	Umapriya namaha	Utpala Pushpam	Samarpayami	84

19.	Dhakshadhakshya namaha	Dadima pushpam	Samarpayami	19
20.	Apavargapradayaya namaha	Apamarga pushpam	Samarpayami	5
21.	Induchaudamaniye namaha	Sindhuvara pushpam	Samarpayami	72

**Shree Someshwaraya Namaha Samasta
Pushpam Samarpayami**

* *

P A T R A P U J A

1.	Merudhnavine namaha	Maruga patram	Samarpayami	54
2.	Deveshaya namaha	Devadaru patram	Samarpayami	22
3.	Tushtaya namaha	Tulasi patram	Samarpayami	81
4.	Vishnupriyaya namaha	Vishnukranti patram	Samarpayami	88
5.	Nirgunaya namaha	Nirgundi patram	Samarpayami	61
6.	Brahadgarbhaya namaha	Brahati patram	Samarpayami	14
7.	Alokaya namaha	Amalaka patram	Samarpayami	2
8.	Jagatpataye namaha	Japa patram	Samarpayami	33
9.	Atmasambhavaya namaha	Amla patram	Samarpayami	3

10.	Chandramoulaye namaha	Champaka patram	Samarpayami	16
11.	Dantaya namaha	Dadima patram	Samarpayami	19
12.	Dharmasetave namaha	Davana patram	Samarpayami	21
13.	Kuberbandhuve namaha	Kuruvaka patram	Samarpayami	48
14.	Mahakalaya namaha	Champak patram	Samarpayami	15
15.	Shramapraptaya namaha	Shami patram	Samarpayami	69
16.	Kamadaya namaha	Kamala patram	Samarpayami	38
17.	Beejakartre namaha	Bilva patram	Samarpayami	13
18.	Bahuroopaya namaha	Badari patram	Samarpayami	11
19.	Sevyaya namaha	Sevantika patram	Samarpayami	68
20.	Aparyitaya namaha	Apamarga patram	Samarpayami	5
21.	Bhrangasamstrutaya namaha	Bhringaraja patram	Samarpayami	12
22.	Jatavedonaya namaha	Jaji patram	Samarpayami	30

**Shree Umamaheshwaraya Namana
Samasta Patram Samarpayami.**



VAIKUNTA CHATURDHASI VRATA

*Shantam Padmasanastham Shashidhar Mukutam
Panchavaktram trinetram Shoolam Vajranch Khadgam
Parushumbhayadam dakshabhage vahantam
Nagam pashanch ghamtam Pralayahutavaham
Sankusham Vamabhage nanalankarayuktam
Spatika maniyam parvteesam namami.*

* *

The greatness of this Vrata is narrated by no less a person than the sage Valakilya himself. It has a story behind it. Once Lord Vishnu worshipped Lord Vishweshwara in Kashi kshetra on the fourteenth day of the Shuklapaksha of Karthika. And he obtained for that Sudharshana Chakra as a boon. The Vrata is specifically meant for the worship of Lord Vishweshwara. But its observance commences with the worship of Lord Vishnu on the fourteenth day of the Shuklapaksha of the Karthika.

As a part of the Vrata different flowers are offered to Lord Vishnu with the chanting of the following mantras.

PUSHPA PUJA

1.	Chandrashekaraya namaha	Jaji pushpam	Samarpayami	30
2.	Pashupataye namaha	Champaka Pushpam	Samarpayami	16
3.	Rudraya namaha	Kamala Pushpam	Samarpayami	38
4.	Ajaya namaha	Vakula pushpam	Samarpayami	85
5.	Neelakanthaya namaha	Tila pushpam	Samarpayami	80
6.	Kapaline namaha	Punnaga pushpam	Samarpayami	67
7.	Bhutabhushanaya namaha	Naga pushpam	Samarpayami	56
8.	Kalaya namaha	Drona pushpam	Samarpayami	25
9.	Tigmanshave namaha	Dattoora pushpam	Samarpayami	20
10.	Shivaya namaha	Arka pushpam	Samarpayami	7
11.	Rudraya namaha	Utpala pushpam	Samarpayami	84
12.	Bhavaya namaha	Kovidara pushpam	Samarpayami	44
13.	Neelagrivaya namaha	Karaveera pushpam	Samarpayami	41
14.	Shankaraya namaha	Girikarnika pushpam	Samarpayami	28
15.	Sarweshwaraya namaha	Mallika pushpam	Samarpayami	52

Mahadevaya Namah Navavidha Parimala

Pushpani Samarpayami



SHREE NARASINHA JAYANTI VRATA

*“Ugram, Veeram, Mahavishnum,
Jwalantam Sarvatomukham,
Narasinham, Bheeshanam, Bhadhram,
Mratumratyam, Mamamyham.”*

* *

Shaunaka and other sages of Naimisharanya went to Soota Puranika, the great Yogi and entreated him to tell him a Vrata that would bring them prosperity on this earth. Soota Maharshi told them the following story:—

Once Shree Vishnu incarnated himself in the Narasinha (Man-Lion form) to annihilate Hiranyakashipu, the invincible demon king and Scourge of the world. Prahlad son of Hiranyakashipu, asked Shree Narasinhaswami to tell him of a Vrata for similar purpose. Shree Narasinhaswami advised him to observe Shree Narasinha Jayanti Vrata. Soot Maharshi told Shaunaka and other sages the Vrata as it had been narrated by Shree Narasinhaswami himself.

On the thirteenth day of any half of a month, one should take a single meal and on the day following one should make

a sankalpa, by taking a dip in holy water and eating only tila that one should fast with uashakable devotion in the Lord. And putting a golden image of Shree Laxmi Narasinha Swami in a pitcher filled with holy water and establishing it on a mound of grains prepared for the purpose, one should conduct the worship with the chanting of the Purushsookta. Brahmanda purana also has made similar prescriptions.

The Vrata should be performed with the offering of the following flowers and leaves :—



PATRA PUJA

1. Narasinhaya namaha	Palasha patram	Samarpayami	63
2. Pushkaraya namaha	Udumbar patram	Samarpayami	82
3. Karalaya namaha	Ashwatha patram	Samarpayami	9
4. Vikrataya namaha	Bhringaraja patram	Samarpayami	12
5. Nakhankuraya namaha	Jatadhara patram	Samarpayami	34
6. Pralhadavaradaya namaha	Ashoka patram	Samarpayami	8
7. Aprameyaparakramaya namaha	Kapitha patram	Samarpayami	40
8. Jwalamukhaya namaha	Vata patram	Samarpayami	86
9. Somasuryagnilochanaya namaha	Amra patram	Samarpayami	4
10. Sthoolgreevaya namaha	Kadali patram	Samarpayami	35
11. Prasannatmane namaha	Apamarga patram	Samarpayami	5
12. Teekshnakeshaya namaha	Karaveera patram	Samarpayami	41
13. Sadhoonambalavard- anaya namaha	Punnaga patram	Samarpayami	67
14. Vrakshodharanaya namaha	Nagavalli patram	Samarpayami	57

Patra Pujam Samarpayami.

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P U S H P A P U J A

1.	Digdantavalidarpaya namaha	Padma pushpam	Samarpayami	62
2.	Kadrudolyananashana- ghnaya namaha	Jaji pushpam	Samarpayami	30
3.	Acharkriyaharitreya namaha	Champaka pushpam	Samarpayami	16
4.	Brahmanyaya namaha	Kalhara pushpam	Samarpayami	37
5.	Bhaktavatsalaya namaha	Ketaki pushpam	Samarpayami	43
6.	Hrashikeshaya namaha	Vakula pushpam	Samarpayami	85
7.	Jayatranaya namaha	Shatapatra pushpam	Samarpayami	70
8.	Ugraya namaha	Punnaga pushpam	Samarpayami	67
9.	Bheemadarshanaya namaha	Karaveera pushpam	Samarpayami	41
10.	Akhilatre namaha	Dattoora pushpam	Samarpayami	20
11.	Sarvabhootasama- dhanaya namaha	Kunda pushpam	Samarpayami	46
12.	Yogividuttamaya namaha	Mallika pushpam	Samarpayami	52
13.	Chandodhandatanda- vaya namaha	Malati pushpam	Samarpayami	51
14.	Kathorakutilekshanaya namaha	Girikarnika pushpam	Samarpayami	28

Pushpa Pujam Samarpayami



SHREE SHANIPRADOSHA VRATA

*Nagendraraya trilochanaya
bhasmangaragaya maheswaraya
nityaya-suddhaya digambaraya
tasmenakaraya namaha shivaya.*

* *

This essentially a Vrata to worship Samba the Lord Shiva, the wearer of the tiger skin. But since it is performed on a Saturday it is known by the name Shani Pradosha Vrata.

Brihaspati the teacher of the Gods, advised his disciples to perform this Vrata when they complained of the harrassment by the demon Vrittasura. The Gods led by their king Indra were stated to have performed this Vrata and were able to conquer and vanquish the enemy. In the later years the doyen Bhishma gave a similar advice on this Vrata to Yudhishtira.

The Vrata which it is said has the capacity to free the person from fear, is performed either in the month of Shravana or Kartika, only when there is a special "Yoga" of a Saturday falling on the thirteenth day of either of the months.

P U S H P A P U J A

1. Maheshwaraya namaha	Kamala pushpam	Samarpayami	38
2. Purushothamaya namaha	Mallika pushpam	Samarpayami	52
3. Shauraye namaha	Jaji Pushpam	Samarpayami	30
4. Kailasavasine namaha	Svetarka pushpam	Samarpayami	78
5. Sarvadevastutaya namaha	Punnaga pushpam	Samarpayami	67
6. Bhasmadhoolita- vigrahaya namaha	Karaveera pushpam	Samarpayami	41
7. Umapataya namaha	Tamala Pushpam	Samarpayami	79
8. Haraya namaha	Sevantika pushpam	Samarpayami	68
9. Vihartre namaha	Dadima pushpam	Samarpayami	19
10. Vrashabhavahanaya namaha	Kunda pushpam	Samarpayami	46
11. Viroopakshaya namaha	Vakula pushpam	Samarpayami	85
12. Neelakanthaya namaha	Girikarnika pushpam	Samarpayami	28
13. Daityamardhanaya namaha	Utpala pushpam	Samarpayami	84
14. Aravindakshaya namaha	Tulasi pushpam	Samarpayami	81
15. Tripurasamharine namaha	Champaka pushpam	Samarpayami	16
16. Shooladharaya namaha	Japa pushpam	Samarpayami	33

17. Parvatiramanaya namaha	Ashoka pushpam	Samarpayami 8
18. Bhasmapriyaya namaha	Atasi pushpam	Samarpayami 10
19. Smashananilayaya namaha	Bilva pushpam	Samarpayami 13
20. Aparajitaya namaha	Patali pushpam	Samarpayami 65

**Jagadeeshwaraya Namaha
Pushpa Pujam Samarpaymi.**

* *

BILVA PATRA PUJA

1. Bhavaya namaha	Bilva patram	Samarpayami 13
2. Pashupataye namaha	Bilva patram	Samarpayami
3. Sharvaya namaha	Bilva patram	Samarpayami
4. Sookshmaya namaha	Bilva patram	Samarpayami
5. Pashoonampataya namaha	Bilva patram	Samarpayami
6. Viroopakshaya namaha	Bilva patram	Samarpayami
7. Parvatipataye namaha	Bilva patram	Samarpayami
8. Shivaya namaha	Bilva patram	Samarpayami

9. Umakantaya namaha	Bilva patram	Samarpayami
10. Sureshwaraya namaha	Bilva patram	Samarpayami
11. Vyaktavyaktaswarupine namaha	Bilva patram	Samarpayami

**Maheshwaraya Namah
Bilva Patra Pujam Samarpayami.**

* *

D R O N A P U S H P A P U J A

1. Shivaya namaha	Drona pushpam	Samarpayami	25
2. Sadyojataya namaha	Drona pushpam	Samarpayami	
3. Vamadevaya namaha	Drona pushpam	Samarpayami	
4. Aghoraya namaha	Drona pushpam	Samarpayami	
5. Tatpurushaya namaha	Drona pushpam	Samarpayami	
6. Ishanaya namaha	Drona pushpam	Samarpayami	
7. Vrashabhavahanaya namaha	Drona pushpam	Samarpayami	
8. Parvatipriyaya namaha	Drona pushpam	Samarpayami	

* *

DHATRI PATRA PUJA

1. Bhavaya namaha	Dhatri patram	Samarpayami 23
2. Madanaya namaha	Dhatri patram	Samarpayami
3. Shankaraya namaha	Dhatri patram	Samarpayami
4. Kamaraye namaha	Dharti patram	Samarpayami
5. Karunakaraya namaha	Dhatri patram	Samarpayami
6. Kalaroopaya namaha	Dhatri patram	Samarpayami
7. Sarvadevanamaskritaya namaha	Dhatri patram	Samarpayami
8. Vishveshwaraya namaha	Dhatri patram	Samarpayami
9. Umamaheshwaraya namaha	Dhatri patram	Samarpayami

* *

PATRA PUJA

1. Tungavikramaya namaha	Tulasi patram	Samarpayami 81
2. Akashavasine namaha	Apamarga patram	Samarpayami 5
3. Ajnananashanaya namaha	Amalaka patram	Samarpayami 2
4. Daridryanashanaya namaha	Dadima patram	Samarpayami 19

5.	Bhragaroopadhrute namaha	Bhringaraja patram	Samarpayami	12
6.	Ambikapataye namaha	Arka patram	Samarpayami	7
7.	Unmattaveshaya namaha	Unmatta patram	Samarpayami	83
8.	Shivaya namaha	Shami patram	Samarpayami	69
9.	Vibhave namaha	Vishnu- kranti patram	Samarpayami	88
10.	Mahadevaya namaha	Kuruvaka patram	Samarpayami	48
11.	Mahasenajanakaya namaha	Machi patram	Samarpayami	49
12.	Karalawadanaya namaha	Karaveera patram	Samarpayami	41
13.	Padmapatranibhe- kshnaya namaha	Padma patram	Samarpayami	62
14.	Jagadguruve namaha	Jaji patram	Samarpayami	30
15.	Gajacharmadharine namaha	Gandaleeka patram	Samarpayami	27
16.	Senanya namaha	Surapunnaga patram	Samarpayami	76
17.	Manmatha mardhanaya namaha	Mallika patram	Samarpayami	52
18.	Bhimaya namaha	Bilva patram	Samarpayami	13

Nagaharaya Namaha Manavidha Patram Samarpayami.



SHREE MAHASARASWATI VRATA

*“Namaste Sharadadevi Kashmirapuravasini
twam aham prarthayedevi vidyadananch dehime”*

* *

Saraswati is the goddess of music and all the other arts. She is the goddess of reading, writing and speaking. Saraswati was born from Brahma, the Lord of creation, who named her and told her that she should dwell on the tip of every one's tongue and she should dance on the tongues of learned people.

The people perform “Shree Mahasaraswati Vrata”, the greatness of which was narrated by Soota maharshi to his disciples Saunaka and other sages.

The king Suketu lost his kingdom in battle, and ran away with his wife Suvedi and lived in forests in exile. The queen Suvedi became sick and was not able to move and the king has to carry her on his shoulders. They met Angeerasa the great yogi of Treta Yuga, and requested him to suggest them of a way to get rid of distresses and sufferings, to get back their lost kingdom, and to get the blessings of God to have a son. On the advise of the sage Angeerasa they performed “Shree Mahasaraswati Vrata”. All the desires were fulfilled. The supremacy of this Vrata is also narrated in Skanda Purana.

The Vrata is performed from shuklapadya to navami in Ashvini masha.

The Vrata should be performed with the offering of the following flowers by chanting mantras.

P U S H P A P U J A

1.	Saraswatyai namaha	Nandya- vanda Pushpam	Samarpayami	58
2.	Bharatyai namaha	Mallika pushpam	Samarpayami	52
3.	Vagdevatayai namaha	Karaveera pushpam	Samarpayami	41
4.	Hansasanyai namaha	Vakula pushpam	Samarpayami	85
5.	Chaturmukhapriyayai namaha	Punnaga pushpam	Samarpayami	67
6	Sakalavidyadhi devatayai namaha	Ketaki pushpam	Samarpayami	43
7.	Pashupustaka- dharayai namaha	Jaji pushpam	Samarpayami	30
8.	Sakalamanjulayai namaha	Mandara pushpam	Samarpayami	53
9.	Veenapaniye	Nilotpala pushpam	Samarpayami	59

Nanavidha Pushpani Samarpayami.



SHREE UMA MAHESHWARA VRATA

*Krapasamudram Sumukham Trinetram
Jatadharam Parvati Vamabhagam
Sadashivam Rudram anantarupam
Chidambresham Hradibhavayami.*

* *

This Vrata was advised by Sage Gowtama to Dharmaraja. There is a story behind the Vrata. The story runs as follows. Lord Shiva had offered Sage Durvasa garland of bilva leaves worn by him and Durvasa in turn offered it to Shree Vishnu as a gift. The Lord Vishnu was said to be very indifferent and handed over the garland to Garuda, his vehicle. Durvasa in anger, cursed Shree Vishnu to suffer separation from Shreelaxmi, his consort. On being pleaded for reconsideration of the curse, Durvasa advised Lord Vishnu to worship and pray Uma-Maheshwara to get relief from the curse. The origin of the Uma-Maheshwara Vrata is to be found in this incident of yore.

The Vrata is observed in the fullmoon of Bhadrapada and eight varieties of flowers and five varieties of leaves of different plants are offered to the Lord Uma Maheshwara by chanting the following mantras.

P U S H P A P U J A

1.	Mahadevaya namaha	Mallika pushpam	Samarpayami	52
2.	Bhavaya namaha	Malati pushpam	Samarpayami	51
3.	Kshemankaraya namaha	Sevantika pushpam	Samarpayami	68
4.	Karunanidhaye namaha	Kamala pushpam	Samarpayami	38
5.	Kumaraguruve namaha	Kurantaka pushpam	Samarpayami	47
6.	Girijapataye namaha	Girikarnika pushpam	Samarpayami	28
7.	Dhravyapradhaya namaha	Drona pushpam	Samarpayami	25
8.	Karicharmadharaya namaha	Karaveera pushpam	Samarpayami	41

P A T R A P U J A

1.	Bhavaya namaha	Bilva patram	Samarpayami	13
2.	Trilokeshaya namaha	Bhringaraja patram	Samarpayami	12
3.	Shivaya namana	Tulasi patram	Samarpayami	81
4.	Munisevitaya namaha	Machi patram	Samarpayami	49
5.	Akshayaya namaha	Ashwatha patram	Samarpayami	9



SAPTARSHI VRATA

*Kashyapetri bharadvajo vishwamitrodha gowtamaha
Jamadagneervasisthasha rushayah Smrutaha*

* *

Saptarshi Vrata otherwise known as the Rishi Panchami Vrata is mainly performed by the women after they attain the menopause stage to free themselves from any possible sins of pollution committed because of menstruation.

This is designed to offer worship to the seven celebrated sages and their wives and is performed on the fifth day of the bright fortnight of the Hindu month of Bhadrapada.

The names of the Rishis and their wives who are worshiped are as under.

Rishis

Kashyapa

Atri

Bharadvaja

Vishwamitra

Gowtam

Jamadagni

Vashishta

Rishi Patnis

Adheeti

Anusooya

Shusheela

Kumudveti

Ahalya

Renuka

Arundhati

The Saptarshi mandala, the seven star constellation in the sky finds a special mention during marriages also. The newly wed, especially the wife is asked to look at the mandala in general and at the star Arundhati in particular with a view to seek blessings for a happy married life akin to that of Arundhati. The details of the Vrata were first narrated by Lord Krishna to Yudhishtira.

PATRA PUJA

1. Kashyapaya namaha	Tulasi patram	Samarpayami 81
2. Athraye namaha	Agastya patram	Samarpayami 1
3. Bharadhwajaya namaha	Apamarga patram	Samarpayami 5
4. Vishwamitraya namaha	Bilva patram	Samarpayami 13
5. Jamadagnaye namaha	Doorva patram	Samarpayami 24
6. Vasishtaya namaha	Shami patram	Samarpayami 69
7. Gowtamaya namaha	Dattoora patram	Samarpayami 20

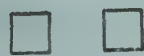
Patra Pujam Samarpayami.

* *

PUSHPA PUJA

1. Kashyapaya namaha	Atasi pushpam	Samarpayami 10
2. Atreyai namaha	Kumuda pushpam	Samarpayami 45
3. Bharadhwajaya namaha	Pooga pushpam	Samarpayami 66
4. Vishwamitraya namaha	Bilva pushpam	Samarpayami 13
5. Jamadagnaye namaha	Doorva pushpam	Samarpayami 24
6. Vasishtaya namaha	Shami pushpam	Samarpayami 69
7. Gowtamaya namaha	Dattoora pushpam	Samarpayami 20

Pushpa Pujam Samarpayami



NIRASHANARKA VRATA

*Japakusuma sankasham Kashyapeyam mahadyutim
Tamorim Sarvapapaghnam pranatosmi Divakaram
Ravervinayakaschandi Mahesho Vishnudev chah.
anukramena Pujoyante Sarvakamartha sidhaye*

* *

The “Vrata” is observed to propitiate Shree Suryanarayana, the dispeller of darkness and the harbinger of light and knowledge to the world. Aruna, Udaya, Bhaskara, Bhanu, Aditya, etc., are the other names of Shree Suryanarayana. The above shloka says that all desires find their fulfilment in the worship and propitiation of Ravi, Vinayaka, Chandi, Mahesha and Vishnu-deva in that order.

Once Parvati asked Shiva to tell her of a Vrata that would free men and women from the pollution of menstruation. Shiva told Parvati of ‘Nirashanarka Vrata’ once observed by Brahma himself. While performing this Vrata Shree Suryanarayana is worshipped. One should observe fast on each of the Sundays of any three consecutive years. The most auspicious moment for taking up the Vrata is when the sun enters the Makara constellation, while traversing his

northern path, and that too, if it is a sunday that falls on the seventh day of Shukla half of the month. The Vrata should be observed by a housewife in the company of her husband. Sunday should be observed as a day of fasting and Lord Surya should be invoked at the early dawn with the chanting of the Hansamantra. The preceding Saturday should be observed as one meal day and the next day Lord Vighneshwara and Lord Suryanarayana, in the company of his spouse Chaya, Sanzna, should be worshiped seperately.

The following seven species of leaves and eight species of flowers should be offered with invocation of mantras.

PATRA PUJA

1.	Om Suryaya namaha	Bilva patram	Samarpayami	13
2.	Om Khagaya namaha	Mandara patram	Samarpayami	53
3.	Om Arkaya namaha	Machi patram	Samarpayami	49
4.	Om Bhaskaraya namaha	Tulasi patram	Samarpayami	81
5.	Om Ravaye namaha	Arka patram	Samarpayami	7
6.	Om Aditya namaha	Shami patram	Samarpayami	69
7.	Om Bhanave namaha	Shatapatra patram	Samarpayami	70
Om Dinamaniye Namaha Patra Pujam Samarpayami.				

* *

PUSHPA PUJA

1.	Om Mitraya namaha	Malati Pushpam	Samarpayami	51
2.	Om Jagatchakshuve namaha	Mandara pushpam	Samarpayami	53
3.	Om Satistutaya namaha	Karaveera pushpam	Samarpayami	41
4.	Om Vedajeevaya namaha	Sevantika pushpam	Samarpayami	68
5.	Om Visatree namaha	Vakula pushpam	Samarpayami	85
6.	Om Hiranyagarbhaya namaha	Dattoora pushpam	Samarpayami	20
7.	Om Prabhakaraya namaha	Drona pushpam	Samarpayami	25
8.	Om Mareechiye namaha	Kamala pushpam	Samarpayami	38

**Arunachaya Sanzna sameta Shree Suryanarayana
Swamine Namaha Pushpam PuJam Samarpayami.**



PART II

VANADEGULA

The garden of sacred plants

Brief description of Ashoka Vana, Nandana Vana, Navagraha Vana, Raasi Vana etc. are given in this part.

Serial numbers are given against the plants mentioned in the above gardens; and the scientific name of the plants and their medicinal properties are furnished serially in part III.

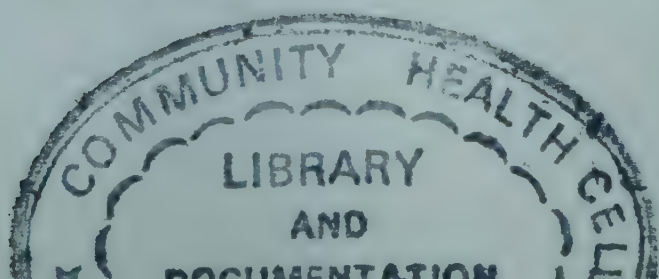
VANADEGULA

Communion with nature has been an article of faith with man and has been an integral part of his life since time immemorial.

This has both been a phenomenon and legacy which has been handed down from one generation to another. Neither the passage of time nor the onslaught of forces either inimical or ununderstanding have been bale to make any dent into it.

The organic link that inextricably binds the nature and the man has remained unchanged. The strides in the fields of science and technology has only reinforced the view and calls for better understanding of the concept. As a matter of fact, as our horizon of knowledge increases, the perspective widens and the perceptions begins to acquire sharper focus. We are astonished at the manner in which the early dwellers on this planet conceived the idea and nurtured the same throughout. It is perhaps here that the otherwise prophetic sounding poet Tennyson has been proved wrong too. Tennyson in one of his memorable poems to describe the inscrutable ways of maker had intoned of how "old order changeth yielding place to new". But in the case of order of the inter dependence between man and nature, more of the former than the latter, there has hardly been any change. The concept is relevant even today and is vital for survival of mankind itself. There is all the more necessity now at this point of time on the need to refurbish our memory and remind the posterity of our indebtedness to nature and inculcate the philosophy that the best way to save ourselves is to understand the nature and save the nature to save the mankind.

This sounds like the modern talk on environment and ecology about which all of us are familiar and are becoming more and more conscious about it every day. But one has to marvel at the manner in which our forefathers without the



benefit of modern education but mainly based on common-sense approach and deeper understanding, thought about it and devised their own plans in a myriad ways to bring home the message.

Man as we are aware has been the product of nature ever since he made his debut as a part of evolution. He has learnt to live with the five elements, namely the earth, the water, the light, the air and the cosmos. He began to respect them and started living with them. In an uncomplicated life that existed then, he began deifying the forces of nature which helps him to shape his life on the planet. His sense of gratefulness went to the extent of investing godhood in all the forces of nature. As a part of this process, he began identifying several flora with particular personalities of the hindu pantheon, and started worshipping them. For example, the element of "Prithvi" was identified with Ganapati, the remover of obstacle and "Shami" and "Doorva" were considered as a must for the pooja of Ganapati. Likewise the element water was identified with Goddess Bhavani with "Ashoka" and "Vishnukranta" being prescribed as the favourite pooja accessories. It was Vishnu for the element Vayu (air) and Ashwatha and Tulasi plants were considered sacred for the pooja. For "Akash" (cosmos) and the "Teja" (light), were identified with Ishwara and Soorya and accordingly 'Bilva leaves' and Drona flowers and 'Yekke' leaves and 'Karaveera' flowers respectively were considered to be must for the pooja of the two respectively. And the list is quite endless with similar favourite leaves and flowers being prescribed for other members forming part of the religious and spiritual milieu; and in the worship thus began an odyssey of harmonious links between nature and the man to commence a journey into the realm of eternity.

It is however a moot point whether there was any rationale in the practice started. It is certainly for the scholars to delve deep into the matter to find out whether there was anything other than mere religious belief in linking the particular species of leaves and flowers with the particular god or god-

dess. But what is however interesting is the perspicacity with which attempts to familiarise man with the nature were made all of which as we now look at it has strong environmental and ecological overtones in it. In the search for the ultimate, the devouts were made to go in search of the species available, not so easily available or the rare varieties thus making it compulsory for folks to discover the nuances and richness of the heritage of nature. It was in simple words of today, a message to protect and preserve the cherished trees. It was an unique experiment of discovering God through the flora.

It is this fascinating arrangement of perceiving God through nature in general and through a cluster of select particular species of plants, creepers and flowers available easily or otherwise, which prompted us to conceive the idea of "Vanadegula" of seeing incarnation of temple in the greenery. What better and ideal location could be for this novel idea other than to depend on the locale of the forest rich district of Uttar Kannada, a district which accounts for the bulk of the forest wealth of the Karnataka, which is still sought after as one of germ plasm of the forest wealth in the country. For the district, with its undulating and awe inspiring spurs of the western ghats, the breath-taking velvety valleys and the majestic and regal looking meandering of the rivers crisscrossing the terrain in a serpentine fashion to keep their date with the Arabian Sea, still continues to be a veritable repository of the forest wealth.

What is therefore being developed near Bakkala Village in Sirsi taluk of Uttar Kannada district is something of an unconventional temple. Bakkala is set amidst sylvan setting and nestles among the dense forests. There are no idols of the gods and goddesses to beckon the devouts, but species associated with the worship of gods, goddesses and rishis are specially grown in a particular fashion to create the needed atmosphere and fervour. It so happens that though the people are familiar with the names of the flowers and leaves used in the different poojas, more often than not they would not have seen them. "Vanadegula" for the first time brings them

face to face with the species mentioned for the pooja and help them identify in their natural surroundings; that they can lay their hands and see the sacred leaves and flowers which they know are the favourites of the gods, goddesses and rishis whose blessings they want to invoke should be enough to create the needed atmosphere of bhakti. Besides it would also help to educate the visitors too in the types of leaves and flowers used for pooja on different occasions.

The deity of the village Bakkala is Lord Ishwara, and the name is said to have had its origin in the word "Bakula" a tree which is favourite of Lord Shiva the flowers of which are shaped in the pattern of the linga that we see in any Shiva temple.

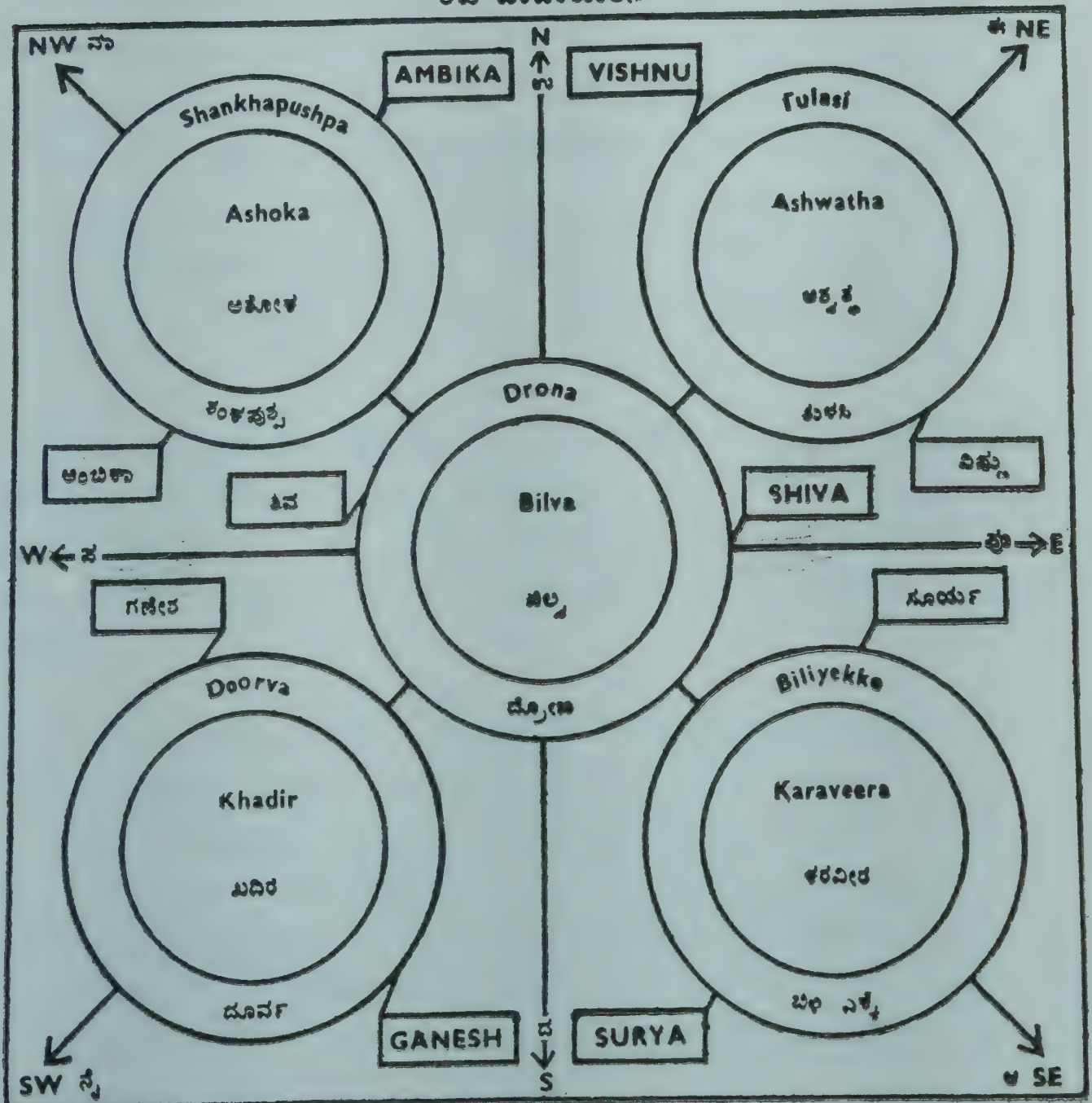


“ SHIVA PANCHAYATANA ”

The Shiva Panchayatana, the Shiva quintet is one of the favourite forms of Shiva worship in which the lord is seated surrounded by Vishnu in the ‘ishanya’ (Northeast), Sun-god in the ‘aagneya’ (Southeast), Ganapati in ‘nairutya’ (South west) and goddess Ambika in ‘Vayavya’ (Northwest) directions. Purana chudamani makes mention of the importance of Shiva worship in this form and the beneficial aspect of the same and the concept of the Shiva Panchayatana is created through the arrangement of growing the leaves and flowers associated with the members of the panchayatana arranged in the same pattern as mentioned.

Shiva Panchayatana

ಶಿವ ಪಂಚಾಯತನ



While Ishwara at the centre is represented by 'Bilva' plant and 'Drona' flowers, it has on four sides of 'Ashwatha' and Tulasi associated with Vishnu in the Northeast, Karaveera and Biliyekke (svetarka) flowers associated with Soorya in the Southeast, 'Khadira' plant and 'Doorva' associated with Ganapati in Southwest and Ashoka tree and Shankapushpa flower associated with goddess Ambika in northwest direction.

Ishwara	--	Bilva	13	Drona	25
Vishnu	—	Ashwatha	9	Tulasi	81
Soorya	--	Karaveera	41	Svetarka (Biliyekke)	78
Ganapati	—	Khadira	96	Doorva	24
Ambica	—	Ashoka	8	Shankapushpa (Girikarnika)	28



ASHOKA VANA

Those who have read the famous epic Ramayana are enthralled by the description of the “Ashoka Vana” where Sita after being abducted by Ravana was kept and awaited her day of deliverance. Sage Valmiki goes into raptures in describing the Ashoka Vana with all its water falls, the places of rest with creepers providing the canopy and the numerous varieties of trees which had made the Ashok Vana famous. The sage gives the following description of the different trees found therein.

*“Saalanashokan bhvyamscha champakamscha supushtithan |
uddalakan nagavrakshan chutan kapi mukhanapi ||
tatha amravana sampannan latashata samanvithan |
jyamukta iva narachaha papluve vrakshavatikan ||
ashoka vanika cheyam dhradam ramya duratmanah |
chandanaishchampkaischapi bakulaisch vibhushita ||
punnaga saptaparnasch champakoddalakstatha |
vivradha moolah bahavashobhamtesma supushtitha ||
shatakumbha nivaha kechidagni shikhaha prabhah |*

There is similar description of the same in the Champu Ramayana of Bhoja where a mention of the presence of 38 species of trees has been made which it is said were preserved by the Lanka King Ravana. The prose given therein is as follows.

*“Tatasatasyannaga-punnaga-tala-hinthala-tamala
kritamala-sarala-bakula-vanjula-tilakamalaka
lakucha-kutaja-kataka-kakkolankola-lavanga
vikankata-ketaki-kadambodumbar-kapithaswatha-
kurubaka-marubaka-makanda-kunda-tinduka-
chandana-syandana-champaka-champeya-panasa-
vetasa-palasha-patala-rasalu-priyalu ”*

Based on the description given, efforts were made to identify with great difficulty all the species mentioned and plant them almost in the same fashion to recreate the modern version of the Ashoka Vana with all its attendant description of tanks, creeper filled rest places and all that. Different varieties of lotus have been grown in the artificial lake created for the purpose.

The trees planted in the Vana are as follows : -

Ashoka	8	Champaka	16	Kunda	46	Karaveera	41
Sarala	112	Amalaka	2	Hintala	92	Tilaka	119
Aswatha	9	Shimshapa	114	Kadamba	36	Kapitha	40
Punnaga	67	Lavanga	101	Patala	65	Uddalaka	121
Ankola	90	Rasala	108	Tamala	79	Kakkola	93
Champeya	56	Kritamala	98	Udumbura	82	Palasha	63
Bakula	85	Kataka	74	Sala	110	Panasa	104
Tinduke	120	Makanda	4	Lakucha	100	Tala	118
Vanjula	—	Vetasa	123	Karuvaka	48	Vikankata	124
Maruvaka	55	Nagakeshara	56	Chandana	71	Syandana	117
Karnikara	95	Ketaki	43	Kutaja	99	Priyalu	136

Some of the varieties mentioned are those which have medicinal properties, others are known to grow in the mountainous region and are known to be fruit yielding and regal in appearance. One would get the real feel of the Ashok Vana after these are fully grown.



S A P T A R S H I V A N A

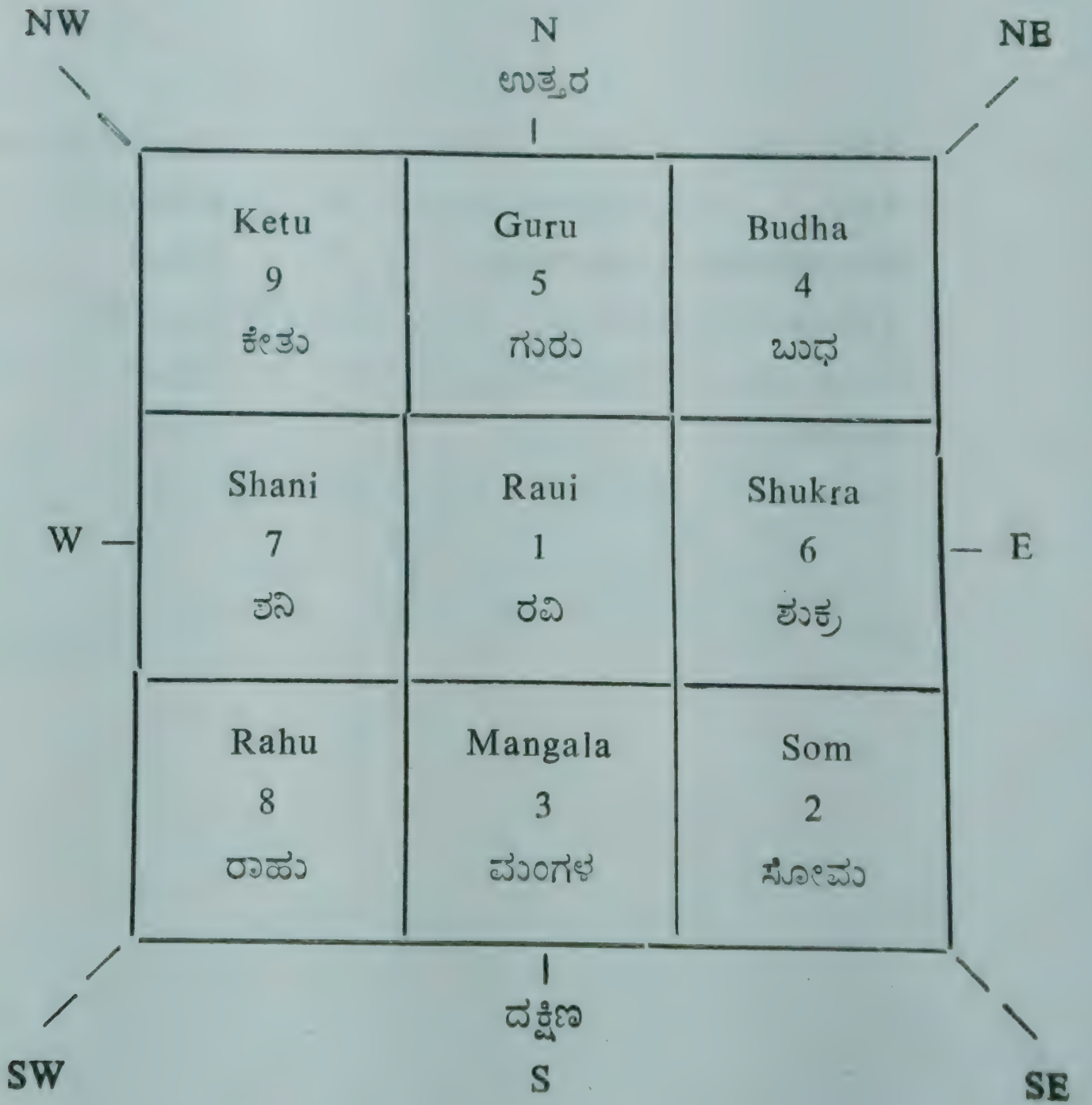
Another interesting formation tried in the vanadegula has been the **Saptarshi vana** — the garden of seven celebrated rishis. It is stated in the puranas that the King Dharmaraja came to know about the importance of the pooja of saptarshis namely Kashyapa, Atri, Bhardwaja, Vishwamitra, Gautama, Jamadagni, Vashishta accompanied by his wife Arundhati and performed pooja too. So in the garden named after the rishis the following varieties of plants, the leaves and flowers of which are associated with each of them have, been planted.

Kashyapa	Tulasi Patra	81	Atasi Pushpam	10
Atri	Agastya „	1	Kumuda „	45
Bharadwaja	Apamarga „	5	Pooga „	66
Vishwamitra	Bilva „	13	Sugandhi „	116
Gautama	Dattoora „	20	Kunda „	46
Jamadagni	Doorva „	24	Malati „	51
Vasishta	Shami „	69	Tulasi „	81



NAVAGRAHA VANA

Navagraha Pooja—the pooja of eight planets of the hindu almanac with the sun centrally situated is one of the most popular forms of worship which is found to prevail in many parts of the country. The sanskrit shlokas found in the related texts available not only give the pattern of the position of the different planets in the cluster for worship but also make a specific mention of the types of the leaves and flowers to be used for the purpose of pooja. The pattern of the placings of the planets envisage the Sun at the centre flanked by Shukra



and Shani with the trinity of Bhuda (Mercury) Guru and Ketu in the front and Soma and Kuja (mangala) and Rahu making up the back row. The garden named after the Navagraha has been planned by planting the favourite species in the positions mentioned for each of the planets.

1) Ravi	Svetarka	78
2) Soma	Palasha	63
3) Mangala	Khadira	96
4) Budha	Uttarani	5
5) Guru	Aswatha	9
6) Shukra	Atti	82
7) Shani	Shami	69
8) Rahu	Doorva	24
9) Ketu	Darbhe	91



NANDANA VANA

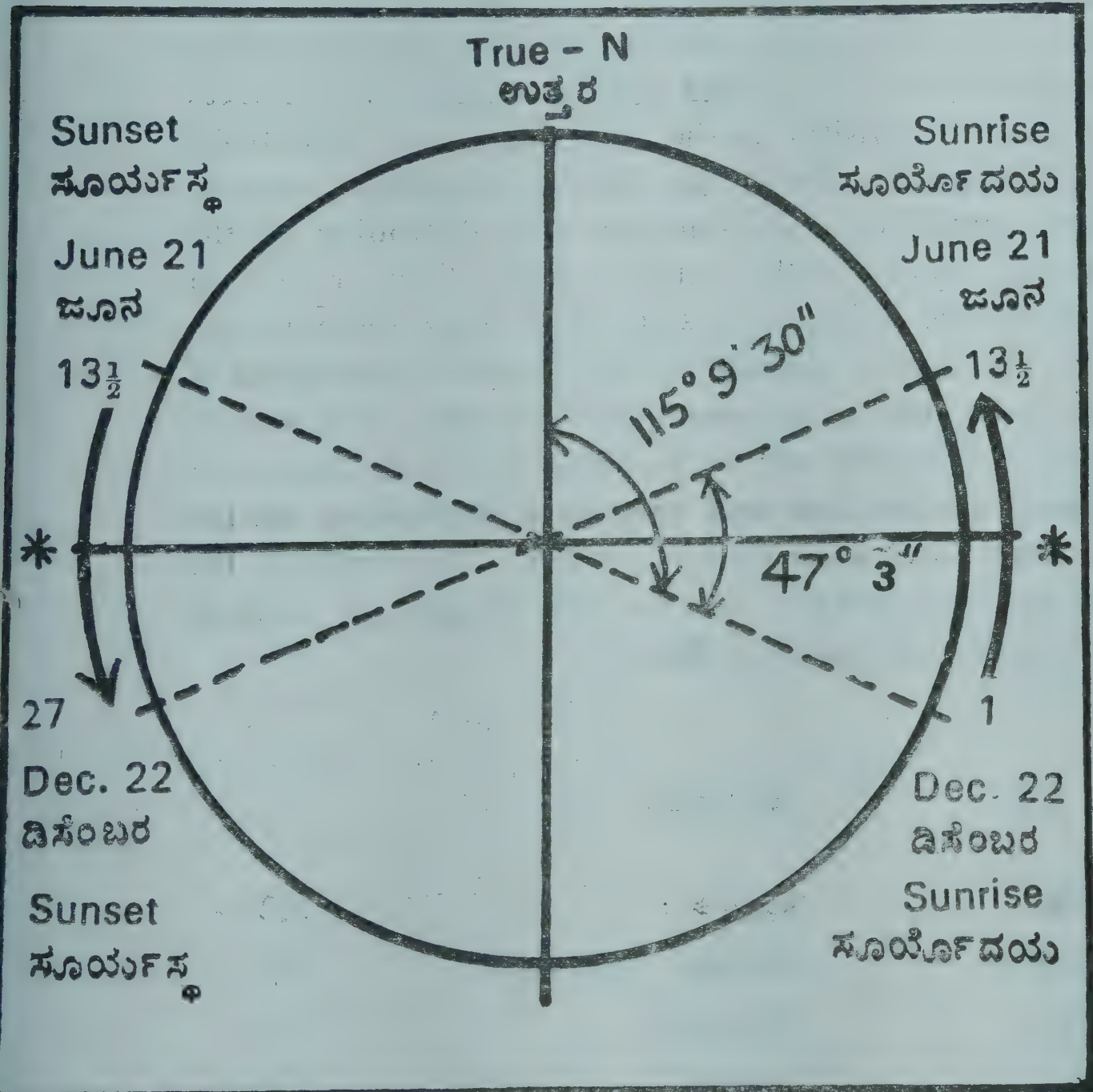
Like the famous Ashoka-vana of the Ramayana fame, there is another garden Nandana vana, the celestial garden which has been object of accolades by the writers. Famous Kalidasa makes mention of ten trees including Ashwatha in 'Mangalashtaka' where he hopes that this evergreen and ever flowering garden full of fruit yielding trees should be a harbinger for the well being of the world at large. Other popular species found in the sahyadri mountain ranges having similar characteristics have also been planted in the Nandana vana besides ones mentioned by the celebrated Kalidasa.

1) Ashwatha	9
2) Vata	86
3) Chandana	71
4) Mandara	53
5) Kalpadhruma	—
6) Jamboo	32
7) Nimba	60
8) Kadamba	36
9) Choota	18
10) Sarala	112



NAKSHATRA VANA

Those believing in astrology believe that the 27 stars mentioned in the almanac do exercise influence on those born when the sun was in these constellations at the time of birth.



The various treatises on the subject including the renowned mantra maharnava give detailed description of the characteristics of these stars and the names of the plants which vibrate with them. But planning a Nakshatra vana a star garden posed some problems in planning the layout. Since it is the earth

which moves around the sun, a circular area was selected in the Vanadegula where with the help of experts, the scientific bearings on the movements of the sun was taken and the area coming under the respective stars was determined on the sun rays falling on it either at sun rise or at sun set depending on the apparent northward or southward movement of the sun and the species mentioned as those akin to the stars have been planted in these places. For example if a visitor comes here on December 22nd at the time of sun rise and watches the same he is sure to find the early rays of the sun falling on the 'sarala' trees representing the star Jyeshtha with the shadows of the trees trying to reach the visitor as the sun rises. Like this all the plants pertaining to each of the stars from ashwini to revati have been planted in such a manner that depending on the movement the sun rays fall on them at time of sun rise or set or one can see the sun rise or sun set through these groups of plants. The shadow changes at the centre as per the list of constellations at sunrise or sunset anticlock wise. This was by far the most challenging of the planning that was done and many experts pitched into lend their hand in planning for the layout of this innovative type of garden. The names of the stars and the like minded trees for each of them as given in the mantra maharnava are as follows :—

Sunrise

1. Jyestha	Sarala	112
2. Anuradha	Bakula (Vakula)	85
3. Vishaka	Vikankata	124
4. Swati	Arjuna	6
5. Chitra	Bilva	13
6. Hasta	Ambashta	89
7. Uttara	Plaksha (Basari)	105
8. Poorva	Palasha	63
9. Magha	Rohini	109

10.	Achlesha	Naga	56
11.	Pushya	Pippala (Aswatha)	9
12.	Punarvasu	Vansa (Bidiru)	112
13.	Aardra	Krishn	97
14.	(P) Mrigashira	Khadira (Khair)	96

Sunset

14.	(P) Mrigashira	Khadira (Khair)	96
15.	Rohini	Jamboo (Nerala)	32
16.	Krittika	Oudumbara (Atti)	82
17.	Bharani	Dhatri	23
18.	Ashvini	Karaskar	94
19.	Revati	Madhuka (Ippe)	102
20.	Uttarabhadra	Amra	4
21.	Purvabhadra	Nimba	60
22.	Shatabhisha	Kadamba	36
23.	Dhanishta	Shami	69
24.	Shravana	Arka	7
25.	Uttarashada	Panasa	104
26.	Purvashada	Vanjula	
27.	Moola	Sarju	113



RAASI VANA

Similar in approach has been another garden named as Raasi vana - a garden of the twelve hindu zodiac signs. Varahamihira and others give the details of the planets who rule these signs and depending on the lord of the sign, the varieties known to be favourable to them have been planted. The names of the signs, with the lord and the details of the like minded plant or flowers are as follows.

Raasi	Lord of Raasi	Plant	
1) Mesha	Kuja	Raktachandana	107
2) Vrushabha	Shukra	Saptapavni (Maddale)	111
3) Mithuna	Budha	Panas	104
4) Karka	Chandra	Palasha	63
5) Simha	Ravi	Padari	103
6) Kanya	Budha	Amra	4
7) Tula	Shukra	Bakula (Ranjala)	85
8) Vrischika	Kuja	Khadira (Khair)	96
9) Dhanu	Guru	Ashwatha	9
10) Makara	Shani	Shimshapha	114
11) Kumbha	Shani	Shami	69
12) Meena	Guru	Vata	86

As was done in the case of nakshatra vana the bearings of the movements of the sun were determined in preparing the layout of the garden which is squarish in shape and the shadow of the sun falls on the particular plant or flower during the movement of the sun in that particular zodiac sign.

meen	mesha	vrishabha	mithuna
kumbha			karka
makara			simha
dhanu	vrischika	tula	kanya

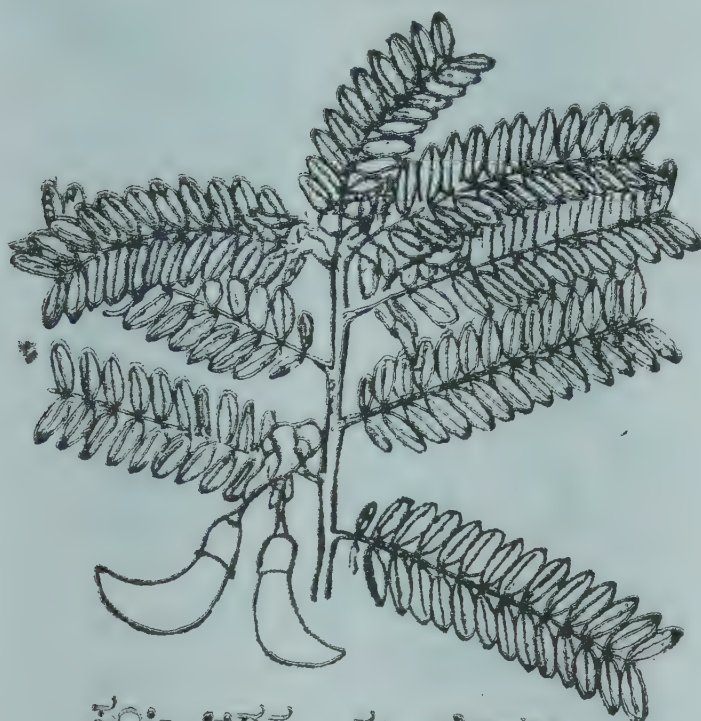


PART III

LIST OF PLANTS

Brief description of plants used in Vratas and raised in Vanadegula are given in this part.

Papilionaceae
Sesbania grandiflora

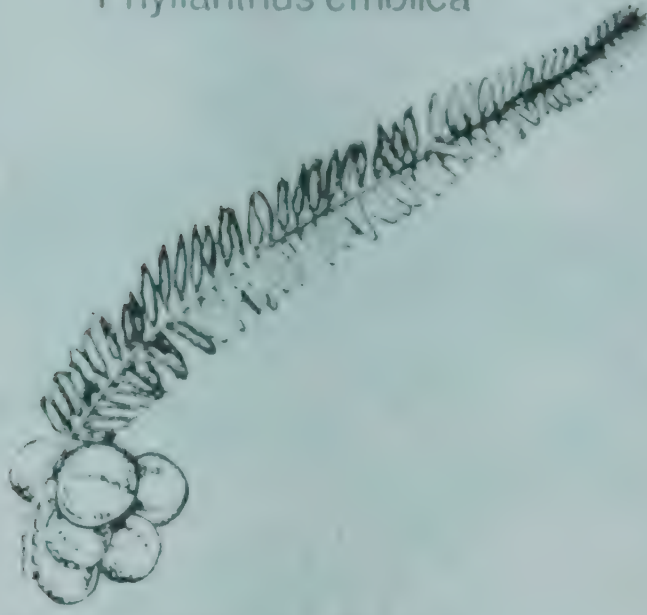


సం:- ఆగస్త్య క:- బింబిక

A small sized tree cultivated throughout India.

Bark is very astringent, bitter and tonic. Agastya has its action on the system in reducing Pittam and Kapham. Fruits are nourishing and appetising. Fruits and flowers are largely eaten by villagers in the form of curries. Ripened fruits are used in treating sinus and tumourous growths. Juice of the flowers is squeezed into the eyes to relieve dimness of vision.

Euphorbiaceae
Phyllanthus emblica



ಸಂ: ಅಮಲಕ ಕ: ನೆಲ್ಲಮರ
(ಢಾತ್ರಿ)

This tree of moderate size is found on the Deccan plateau and in the districts along the Indian sea coast. Its fruits bearing twigs are used for Tulasi worship.

Its dried fruit is useful in haemorrhage and diarrhoea and dysentery. Juice of its fresh fruit and ghee mixed together form a good restorative tonic. Sherbat prepared from its fresh fruit with honey is a favourite cooling drink which has a diuretic effect. Its fruit is one of the main ingredient used in the preparation of "Chavanaprash". The green fruits of the tree are made into pickles.

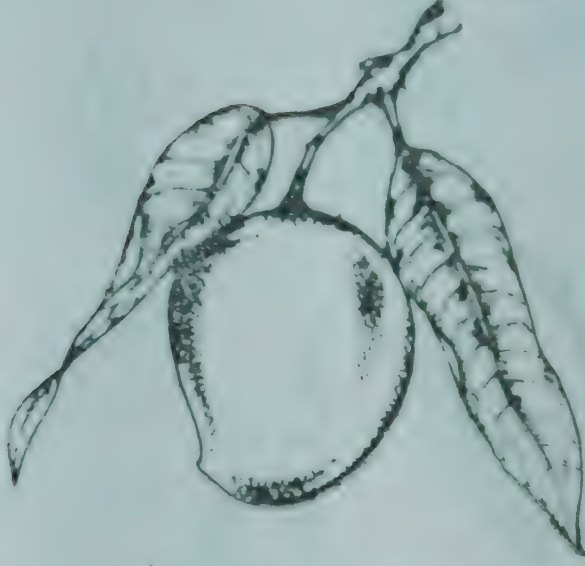
Caesalpinae
Tamarindus indica



ಸಂ:- ಅಮ್ಮ ಕ:- ಹುಣಸೆ

This is an evergreen tree and cultivated throughout India for its fruits.

Leaves and seeds are astringent. Tamarind ripe fruit of a year or two old is good in atony of liver, stomach and intestines. Juice expressed from the flowers is given internally for bleeding piles.

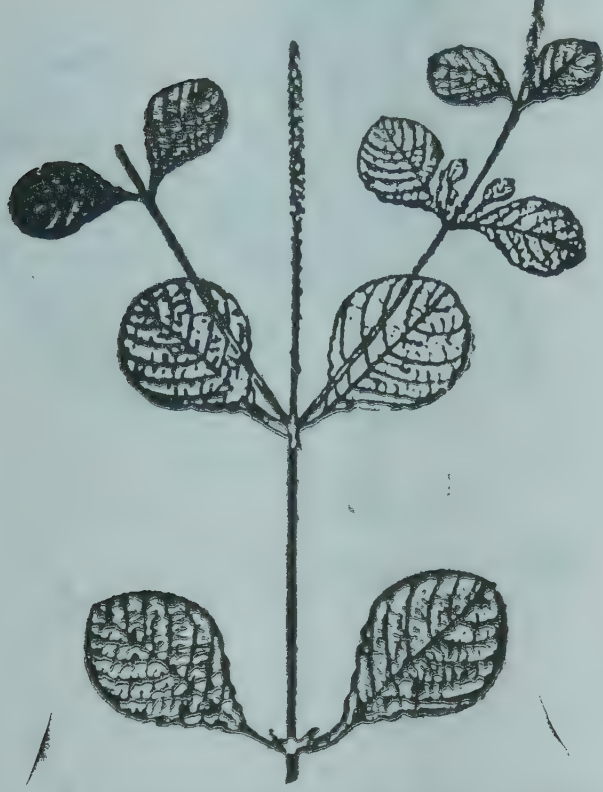
Anacardiaceae
Mangifera indica

ಸಂ: ಆಮ್ರ ಕ: ಮಾವು

This tree is indigenous to India and is cultivated in many varieties for its fruits.

A fluid extract from the fruit or the rind is an astringent tonic to mucus membranes and for treating diphtheria and other throat diseases. A decoction of the leaves with a little honey is given in loss of voice. Tender leaves dried and made into powder are useful in diabetes. Gum of the tree is used for applying on cracked feet.

Amarantaceae
Achyranthus aspera



ಸಂ:- ಅಪಾಮರ್ಗ ಕ:- ಉತ್ತರಾಣಿ

A small herb very common in all parts of India. The herb, root, leaves and seeds are used in medicine as astringent, diuretic, alterative and purgative. Leaf juice is useful in stomach-ache, bowel complaints, piles, boils and skin eruptions.

Combretaceae
Terminalia - arjuna



ಸಂ: ಅರ್ಜುನ ಕ: ಹೊಳೆಮತ್ತಿ

It is a common tree mostly in South India and cultivated in other parts also.

Ayurvedic physicians recommend the use of Arjuna bark in derangement of kafa, pitta and vata and all sorts of conditions of cardiac failure and dropsy. Pulverised bark is given with milk and sugar in heart diseases.

Asclepiadaceae
Calotropis gigantea



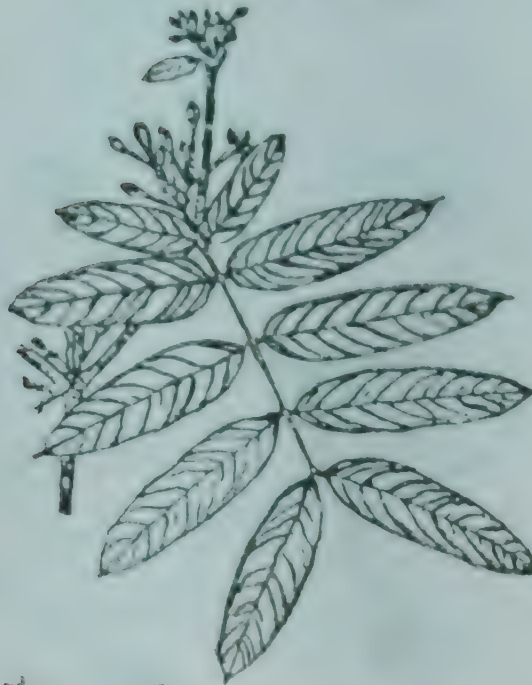
ಸಂ: ಅರ್ಕ ಕ: ಎಕ್ಕೆ
Calotropis Procera
ಸಂ: ಶ್ವೇತಾರ್ಕ ಕ: ಬಿಳಿಎಕ್ಕೆ

This shrub, abounding in milky juice, is found in waste lands throughout India. The flowers are of purple colour.

The root, leaves and flowers are used in medicine. All parts of this plant are considered to have valuable alterative properties when taken in small doses.

Bark of its root is useful in skin diseases. Flowers are used in cough, asthma and loss of appetite. It is also called as "Vegetable mercury".

Caesalpineae
Saracaindica



ସଂ:- ଓଷ୍ଠୋକ ଶ:- ଓଷ୍ଠୋକ

A small sized sacred tree growing along roadsides and
nalas in India and cultivated in gardens.

Bark is strongly astringent and uterine sedative.

Flowers pounded and mixed with water are useful in
haemorrhagic dysentery.

Urticaceae
Ficus religiosa



ಸಂ: ಅಶ್ವಥ್ಯ ಕ: ಅರಳಿ

This sacred tree is grown all over India.

Its seeds have cooling effect and are laxative, refrigerant and alterative. Its leaves and shoots are purgative and its fruits possess laxative digestive quality. Its leaves and young shoots are used in skin diseases. Its fruits can be used as nutritious food for cattle. A decoction of its bark and five varieties of figs and root of neem called "Pancha Valkala Kashaya" is used as a wash for ulcers. Its milky juice is applied to cracked feet and skin.

This plant is extensively cultivated in India. Three varieties are known in India, distinguished by colour of their flowers (brown, white, red).

Flowers are cordial. Seeds yield oil called as Linseed oil, which is useful in diarrhoea and dysentery. A mixture of equal parts of linseed oil and lime water makes the popular remedy for burns and scalds. Fumigation with the smoke of the plant is recommended for cold and for hysteria.

Rhamnaceae
Zizyphus jujuba



ಸಂ:- ಬದರಿ ಕ:- ಬೋರೆ, ಬಾರಿ

A shrub found wild and also cultivated in India. Fruit purifies blood and assists digestion.

Bark is astringent and a simple remedy in diarrhoea. A decoction of root is used in fever. Tender leaves are used in the form of paste as application to boils, abscesses.

Compositae
Eclipta prostrata



ಸಂ:- ಬೃಂಗರಾಜ , - ಕೆ:- ಕಾಡಗರಬ

A herb found in marshy places in India.

Its root is used as an application in the form of powder in hepatic and splenic enlargements and in various skin diseases. Fresh plant mixed with sesamum oil is applied externally in elephantiasis.. Juice of leaves is administered in jaundice and fever.

Rutaceae
Aegle - marmelos



ಸಂ: ಬಿಲ್ವ ಕೆ: ಬಿಲ್ವವತ್ರಿ

The tree is indigenous to and is cultivated all over India. The tree is held in great veneration by Hindus. It is sacred to Shiva, whose worship cannot be accomplished without it. Its leaves are ternate and hence it is also known as 'Tripatra'.

It has rich medicinal properties. Its fruit (both ripe and unripe), root, bark, leaves and flowers are used in medicine. Its fruit is useful in chronic diarrhoea and dysentery. Its root is one of the ingredients of the "dasamul or ten roots" used in Ayurveda. It is also given to prevent the growth of piles. "Bilva Panchaka, Bilva Rasayanam" are usually prepared by using 'Bael' fruit and are given in chronic dysentery. The fresh juice of the leaves is used in diabetics. The bael fruit is a best medicine in amoebic dysentery.

Solanaceae
Solanum indicum



ಸೌ:- ಬ್ರಹತಿ ಕ:- ಕಿರಿಗುಳ್ಳ ಹೆಣ್ಣುಳೆ

It is a herb common all over India

Fruit and root contain wax, fatty acids and alkaloids "Solanine and solanidine". Root form one of the ingredient of "Dasamula Kvatha" of Hindu medicine. It is regarded as diuretic, expectorant and useful in cough and catarrhal affections. The plant is a cordial, astringent, carminative, cardiac tonic and resolvent. It is useful in asthma and dry cough.

A variety of Champak found in Southern India.

Its flowers boiled in oil are used in headache and in the affection of the eye. Other medicinal properties are the same as that of Michelia champaca (Vide S. No. 16).

16

Champaka

Michelia champaca

Magnoliaceae
Michelia - Champaca



ಸಂ:- ಚಂಪಕ ಕ:- ಸಂಪಿಗೆ

An evergreen tree growing wild in forests of India. It is commonly cultivated for its yellow and sweetly scented flowers.

A decoction of its bark is given in mild cases of chronic gastritis. Its root is bitter and purgative and its leaf juice and seeds are vermifuge.

17

Chaya

Aerua lanata

A common herb in South India.

This is a tomentose, prostrate herb branching from root stalk. Its leaves are suborbicular, elliptic obovate. Flowers are white.

This herb is anthelmintic and diuretic.

18

Choota

Mangifera indica

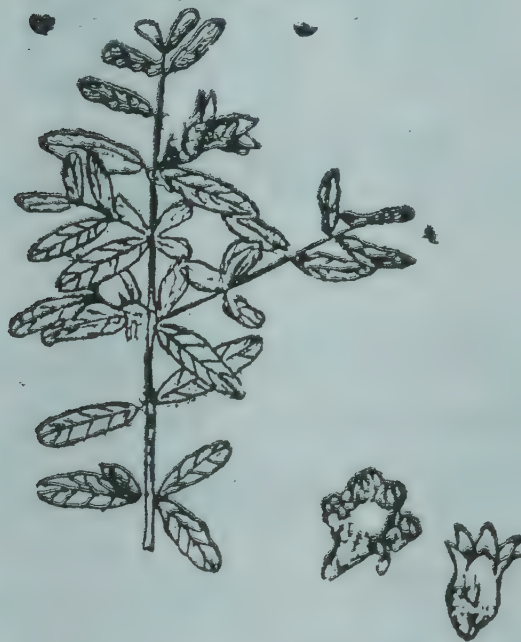
(For details refer to Sl.No. 4)

19

Dadima

Punica granatum

Lythraceae
Punicagranatum



ಸಂ: ದಾಡಿಮ ಕ:- ದಾಳಿಂಬೆ.

A very small sized tree cultivated all over India for its fruits.

Kind of the fruit is valuable in treating chronic diarrhoea and dysentery. Syrup prepared from the fruit is commonly used as a febrifuge during malaria and seasonal fevers as a cooling drink to ameliorate the action of bile. Juice of the flowers with juice of Cynodon dactylon is given to stop bleeding from the nose.

Atropaceae
Datura alba



ಸಿಂ: ದತ್ತೂರ ಕ:- ದತ್ತೂರ

This plant is found throughout the hotter parts in India, growing often in waste places. The different species are distinguished by the colour of the flowers – white, purple etc.

It has rich medicinal properties. Its leaves are used in treating asthma and whooping cough and seeds are used as astringent in bowel complaints and skin diseases, “Kanak Asava”, a well known medicine which is prepared using Datura seeds as one of the ingredient, is used for treating bronchitis and cough. The fresh juice of the leaves is applied externally in rheumatic pains.

Compositae
Artimisia pallens



ಸಂ:- ಮೊಟವತ್ಯ ದವನ ಕ:- ದವನ

This plant is mostly cultivated in South India.

The medicinal properties are similar to those of *Artimisia indica* (Vide Sl. No. 49).

Sl. No. 22

Devadaru

Cedrus deodara

This tall and graceful tree is found all over Northern Himalaya and is cultivated in India as an ornamental tree.

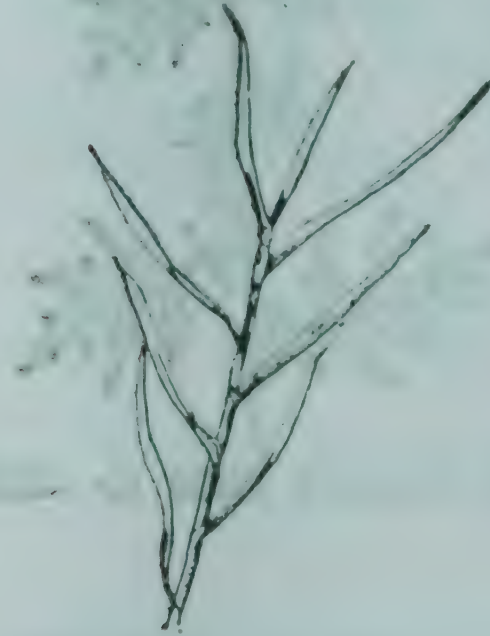
Wood, Bark and leaves are used in medicine. The wood yield oleo-resin a dark coloured oil. This is applied to ulcers and skin diseases. Its bark is good remedy in fevers, diarrhoea and dysentery. The wood is carminative.

(For details refer to Sl. No. 2)

Sl. No. 24

Doorva

Cynodon dactylon

Gramineae
Cynodondactylon

ಸಂ: ದೂರ್ವ ಕ: ಕರಿಕೆ (ಗರಿಕೆ)

This elegant perennial grass is plentifully found all over India. The creeping root stalk is used medicinally. Fresh juice is used in cases of vomiting, chronic diarrhoea and dysentery and applied to bleeding wounds as an astringent. Decoction of roots is valuable in cases of vesical calculus and in secondary syphilis.

Labiatae,
Leucascepheloites

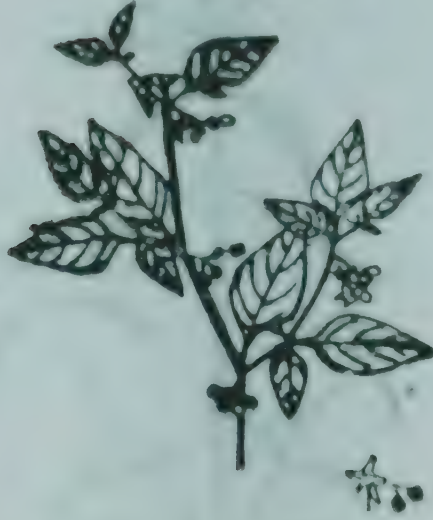


ಸಂ:- ದ್ರೋಣ, ಕ:- ತುಂಬಗಿಡ

This plant is found throughout India.

Flowers are stimulant and expectorant. Juice of the flowers is given with honey for treating cough and colds.

Solanaceae
Solanum nigrum



ಸಂ:- ಗಣಕ, ಕಾಕಮಾಚಿ ಕ:- ಗಣಕ ಕಾಚಿ

It is a herb found throughout India.

Freshly prepared fluid extract from all portion of the plant is used in heart diseases, skin diseases and piles.

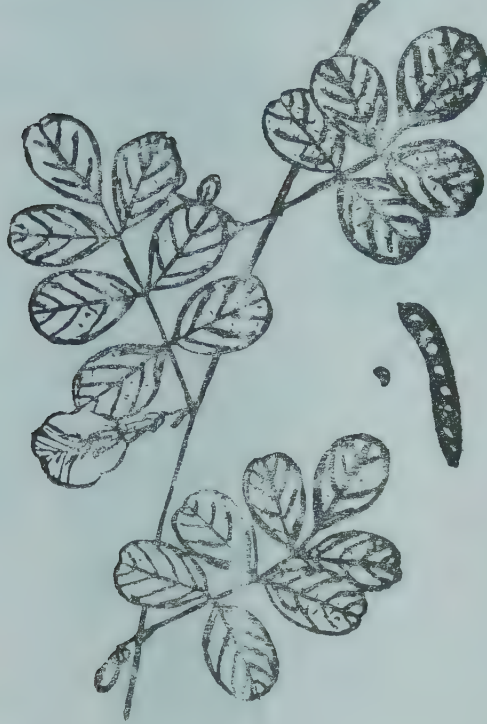
Sl. No. 27

Gandaleeka

Panicum dactylum

An elegant annual grass mostly found in South India.

The medicinal properties are same as those of Cynodon dactylon. (Vide Sl. No. 24)

Papilioneaë
Clitoria ternatea

ಸಂ:- ಗಿರಿಕರ್ಣಿಕಾ ಕ:- ಶಂಖಪುಷ್ಪ

It is a common garden flower plant found all over India. specially in South India.

Its fresh root is laxative and diuretic. Its seeds are used as a mild purgative and in treatment for nerves debility.

A variety of Jasminum largely cultivated in India.

Flowers are exquisitely scented. Flowers yield fragrant essential oil, which is used as a deodorant in foul smelling ear and nose diseases. Bruished leaves, root, or flowers unmoistened are applied to the breasts to arrest the secretion of milk in the puerperal state in cases of threatened abscess. Leaves on boiling exude a balsam which is used for anointing the head, in eye complaints and to strengthen vision.

This plant with fragrant flowers is generally found all over India, especially in the temperate region.

Its leaves and flowers have long been known in Hindu medicine. Its leaves are astringent and administered internally in skin diseases. They have been known to heal ulceration in the mouth by simply chewing. From the flowers, a perfumed essential oil is prepared which is greatly esteemed as having cooling effect and used by the rich for anointing their bodies before bath and also as perfume.

31

Jambeera
Rutaceae
Citrus lemonum

Citrus limonum



ಸಂ:- ಜಂಬೀರ ಕ:- ಲಿಂಬೆ

This shrub is mostly cultivated for its fruits.

The rind of its fruit is stomachic and carminative. This is much used as a sauce by Indians. The pickle of this fruit in its own juice and salt is a popular and effective remedy for indigestion.

Myrtaceae
Syzygium cumini



ಸಂ: ಜಂಬೂ ಕ: ನೇರಳೆ , ನೀರಲ

A common tree found throughout India.

Juice of black Jambul fruits and mangoes in equal parts relieves thirst very effectively in diabetics. Powdered seeds are used as a remedy in diabetics. It diminishes the quantity of sugar in urine and allays the unquenchable thirst of diabetics.

Malvaceae
Hibiscus rosa - Sinensis



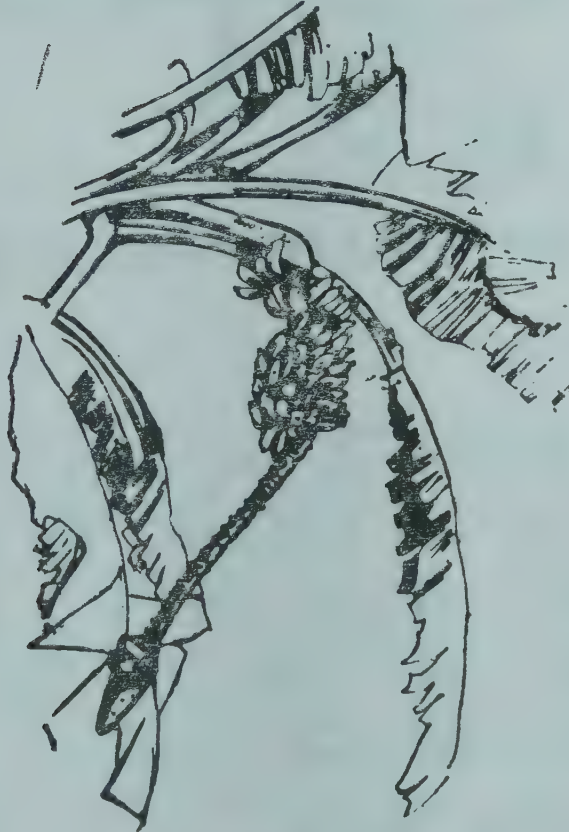
ಸಂ:- ಜಪಾ ಕ:- ದಾಸವಾಳ ರುದ್ರಪುಷ್ಪ

It is very common plant found in flower gardens in India. Two varieties of its flowers, namely red and white, are found. Flowers of the plant fried in ghee are given in menorrhagia. The fresh root juice of the white flower variety is given in gonorrhoea. A black dye is prepared from the petals which is used for colouring hair, eye brows.

A climber growing in forests all over India.

Root is employed in diarrhoea and dysentery. Its root is used in treating skin diseases. Its root boiled in milk is given to promote appetite. Its root is also used in rheumatism. Its boiled leaves smeared with ghee are applied to boils and smallpox. Its juice is useful in treating gonorrhoea.

Musaceae
Musasapientum

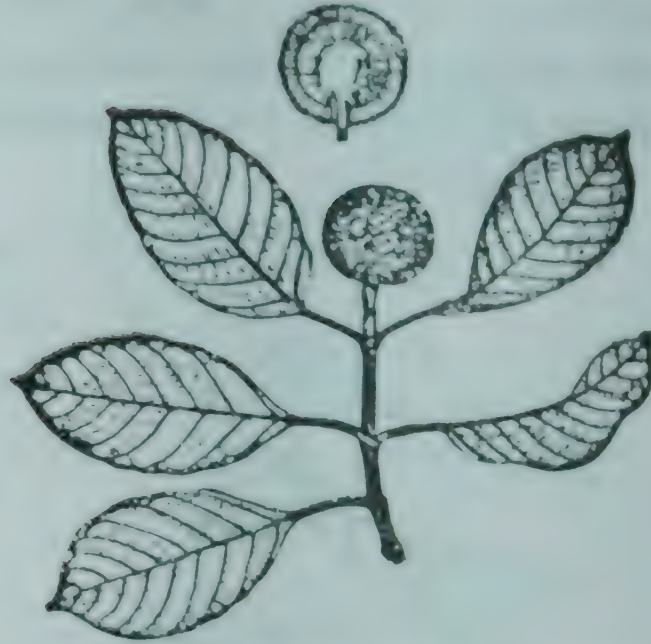


ಸಂ: ಕದಲಿ ಕ: ಬಾಳೆ

This plant is cultivated throughout India for its nutritious and delicious fruit.

Plantain (Banana) is a highly nourishing food. Unripe fruit is used as a vegetable specially for those suffering from diabetes. Ashes produced by burning the plant is useful in acidity, heart burn and colic. Young tender leaves form a cool dressing for inflamed and blistered surfaces. The juice of flowers mixed with curds is administered in menorrhagia. Cooked flowers are used in diabetes.

Rubiaceae
Anthocephalus Cadamba



ಸಂ:- ಕದಂಬ ಕ:- ಕದಂಬ, ಅವತ್ತೆ

This tree is common all over India. The bark is used as a febrifuge, tonic and astringent, The fruit is refrigerant Juice of the fruit is given to children in gastric irritability and fruit is given in fever with great thirst. Fresh juice of the bark is applied to the heads of infants in fever. Decoction of the bark is given in fevers.

An aquatic herb found in tanks and ponds. It is known as Indian red waterlily. Flowers are used in inflammatory diseases. Roots and seeds are edible.

Nelumbonaceae
Nelumbium speciosum



ಸಂ: ಪದ್ಮ ಕ: ಕಮಲ

An aquatic herb with its elegant sweet scented flower is generally found in tanks and ponds throughout India.

Flowers, filaments and juice of the flower stalks are useful in diarrhoea, cholera and in liver complaints and also in fever and it is recommended also as cardiac tonic. Syrup of flowers is used in cough and to check haemorrhage from bleeding piles. Seeds are used as an application in leprosy and other skin affections. Lotus flowers and fresh leaves ground with sandal wood or emblic myrobalams form a cooling application to the forehead and in cases of skin inflammations.

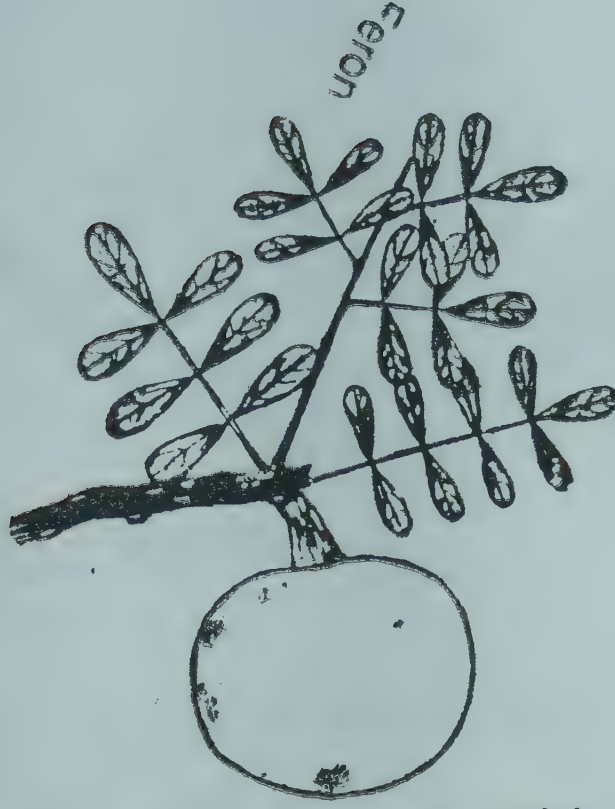
Rutaceae
Toddalia aculeata



ಸಂ:- ಕಾಂಚನ ಕ:- ಕಾಡಕುಕರಿ

A common plant in west and South India.

Root, bark, leaves and fruit are used in medicine. It is said to be superior to quinine in treating malaria. Unripe berries are pickled and eaten. Root-bark contains a resin, essential oil and berberine.



ಸಂ:- ಕಪಿತ್ತ ಕ:- ಬೇಲ, ಬಳವಲ

This tree is found throughout India and cultivated for its fruits.

Its fruit, gum, leaves and bark are used in medicine. Its unripe fruit is used as medicine for dysentery. Under the name of "Pancha Kapitha" i.e. the five products of Feronia a medicine is prepared which contains its flowers, roots, leaves, bark and fruits, A medicated oil is also made out from the five parts of the plant and is used for applying to the whole body.

Apocynaceae
Nerium odorum



ಸಂ:- ಕರವೀರ ಕ:- ಕಣಗಿಲೆ

This is a small evergreen flowering shrub, usually cultivated in gardens. There are several varieties of flowers namely pure white, cream, pink rose coloured and have delicious fragrance.

Root and root bark are powerful diuretic and cardiac tonic. The root made into paste is used externally with water as an external application in ulcerations and also in leprosy.

Malvaceae
Hibiscus abelomoschus



ಸಂ: ಕಸ್ತೂರಿಕಾ ಕೆ: ಕಸ್ತೂರಿ

An annual herb grown in tropical parts of India.

Its brown, kidney shaped seeds known as "Mushdane" are used to some extent in performing medicinal oils.

A decoction of its seed is used in nervous debility, hysteria and other kinds of nervous disorders. A paste formed by rubbing its seeds with milk can cure itching.

Pandanaceae
Pandanus odoratissimus



ಸಂ: ಕೇತಕಿ ಕ: ಕ್ಯಾದಿಗೆ(ಕೇದಿಗೆ)

A shrub with fragrant flowers found wild along nala beds in south India and also cultivated in gardens. There are two varieties—the white and the yellow. White is plentiful in shravan month and the yellow in Magh and Phalgun. A medicinal oil obtained from flowers is used in treating head-ache and rheumatism. Oil is also useful in ear-ache. Fruit or seed is a remedy for Vata and Kafa.

Leguminosae
Bauhinia variegata



ಸಂ: ಕೋವಿದಾರ ಕ: ಕೆಂಪುಮಂದಾರ

This tree is commonly found in the forests of India and Burmah and it is cultivated in gardens. Its bark, root, leaves and flowers are used in medicine. Its dried buds are useful in diarrhoea and piles. Its flowers mixed with sugar act as laxative and decoction of its bark is useful in ulcers and skin diseases.

An aquatic herb generally found in shallow waters. It is known as white water lily.

It is used in treating diarrhoea.

This plant is common in India, especially along sea-coasts of India. The flowers are exquisitely scented. Plant is emetic and its flowers are lactifuge. Its fried leaves soaked in water are applied to ulcers to generate a healthy action. Its root is used in weakness of sight.



ಕುಂ:- ಕುರುವಕ ಕ:- ಕುರಂತ ಗೊರಟ

This is a small evergreen, spiny shrub 2-4 feet in height and is found in tropical India. The flowers are bell shaped, with different colours namely white, red, yellow and blue. The plants bloom almost throughout the year by pruning them each time after flowering.

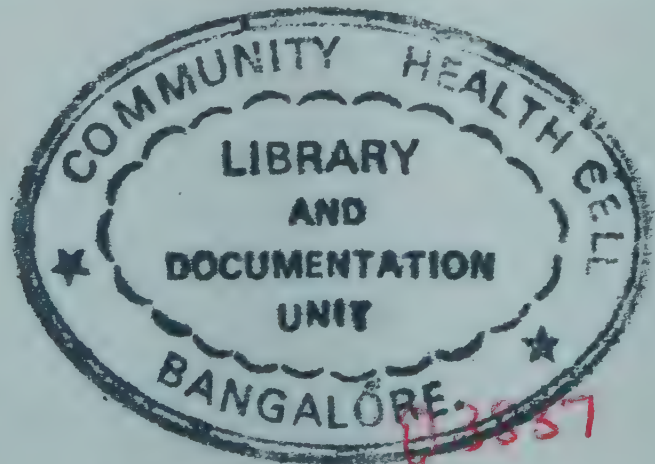
The leaves and roots are used in medicine. Juice of the leaves with little honey is a favourite medicine in catarrhal affection of children and is also applied to the bleeding teeth. Paste of the root is applied to boils and glandular swellings. Medicated oil is applied to unhealthy wounds. Tooth powder is prepared from this plant.

Compositae
Artimisia indica



ಸಂ:- ಮಾಚೀವತ್ಯ ಕೆ:- ದವನ

This plant grows in Kashmir, Nepal and the mountainous districts of India. The dried herb, its leaves and flowering tops have medicinal value. A volatile oil (worm wood oil) is obtained by distillation of the herb. This oil is a good aromatic, bitter, stomachic, tonic and increases appetite and promotes digestion. The herb is also given in case like hysteria and spasmodic affection as epilepsy and in nervous irritability and for gastric troubles, nervous depression and mental exhaustion and in intermittent fevers.



50.

Madhavi

Jasminum arborescens

This plant is found in Deccan plateau in the hot lower hills.

The leaves are slightly bitter and astringent and might be used as a tonic and stomachic. Juice of its leaves is used as expectorant and emetic in cases of obstruction in the bronchia tubes.

51

Malati

Jasminum angustifolium

It is a climbing shrub generally found in coastal districts of India.

Its flowers are scented, medium sized and look like white stars with twisted and irregular petals.

Its powdered root has a bitter taste and is a valuable external application in cases of ringworm and herpes. Oil is used in skin diseases.



Oleaceae
Jasminum (species)



ಸಂ:- ಮಲ್ಲಿಕಾ ಕ:- ಮಲ್ಲಿಗೆ

A white flowered plant found all over India.
Flowers are exquisitely scented.

Its flowers are used as an emollient remedy.

Fragrant oil which it yields is rubbed on head as a nerve sedative. Its fruits are narcotic. It contains an alkaloid "Jasmin" and an essential oil.

Leguminosae
Bauhinia purpurea



ಸಂ: ಮಂದಾರ ಕೆ: ಮಂದಾರ.
ಬಸವನಪಾದ (ಹಳದೀ-ಬಿಳಿ)

A small sized tree found mostly in South India. Its bark is astringent and is a tonic. Root is carminative. Flowers are laxative.

54.

Maruga

Origanum marjorana

▲ perennial herb found all over India.

This yields a volatile essential oil "Oleum majoranae" which is used as an aromatic stimulant in colic, dyspepsia, and in rheumatism.

55.

Maruvaka

Origanum marjorana

(For details vide Sl. No. 54.)

Guttiferae
Mesuaferrea

ಸಂ: ನಾಗ ಕೆ: ನಾಗ ಸಂಪಿಗೆ ನಾಗಕೇಸರ

A tall evergreen tree more common in western and eastern ghats. This is also cultivated for its yellow and sweetly scented flowers.

Bark and root in the form of decoction is a bitter tonic and useful in gastritis and bronchitis. A fixed oil extracted is used in treating sores and wounds. The dried fragrant flowers are used for perfuming medicinal oils. An atar is distilled from the flowers.

Piperaceae
Piper betle



ಸಂ: ನಾಗವಲ್ಲಿ ಕ: ವಿಳದಿಮಲೆ

A twining plant usually cultivated in the warm and moist parts of India. Betal leaves are usually used while performing any puja. Fresh leaves are used for chewing.

A liquid extract of betal leaves is used in catarrhal inflammation of the throat. Its warm leaves smeared with oil form a valuable application to the chest in cases of bronchitis, difficulty of breathing and in coughs. Its tender and fresh leaves smeared with ghee is applied as dressing for blistered surface or inflamed areas of wounds. Its juice of leaves is dropped into the ear to relieve ear ache. Its leaf juice is given with milk in treating hysteria.

58.

Nandyavanda *Tabernaemontana heyneana*Apocynaceae
Tabernaemontana heyneana

ಸಂ: ನಂದ್ಯಾವಂದ ಕ: ನಂದಬಟ್ಟಲು

This plant is commonly found in South India, and also in Bengal. This plant gives milky juice.

Root or root bark is chewed for the relief of tooth_ache. Milky juice of leaves is dropped into the eye to cure ophthalmia and to have a cooling application to irritable surfaces to wounds to prevent inflammation. Juice of flowers mixed with oil is used to relieve the burning sensation to sore eyes and also used in skin diseases.

59.

Nilotpala

Nymphaea lotus

An aquatic herb generally found in shallow waters in tanks and ponds throughout India.

Flowers are refrigerant and used in treating cough, bile, vomiting, giddiness and burning of skin.

Flowers are used in the treatment of inflammatory diseases of the brain. Roots and seeds are edible. Tubers form a very beneficial diet in cases of piles. A decoction of flowers is given as cardiac tonic in palpitation.

Meliaceae
Melia azadirach



ಸಂ: ನಂಬ ಕ: ಬೇವು

This tree is cultivated in India. Its root, bark, fruit, seeds, flowers, leaves and oil are used in medicine. Root bark is used in decoction as an anthelmintic for children. Flowers and leaves are applied as a poultice to relieve nervous head ache. A decoction of the leaves is employed in hysteria. Its seeds are used in treating rheumatism.

61.

Nirgundi

Vitex trifolia

Verbenaceae
Vitex trifolia



ಸಂ:- ನಿರ್ಗುಂಡಿ ಕ- ಕರಿಲೆಕ್ಕಿ (ಕರಿನೆಕ್ಕಿ)

This plant is found in Konkan and Decan Plateau.

Its leaves are heated and applied to rheumatic pain, swelling and sprains.

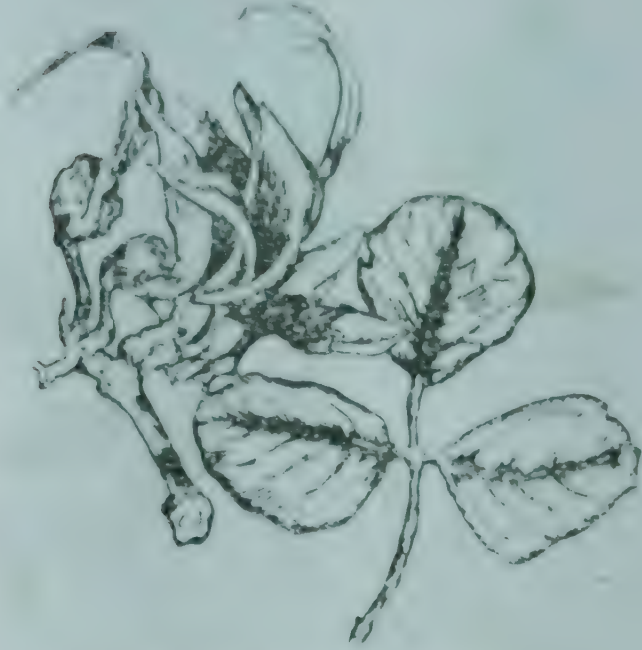
62.

Padma

Nelumbium speciosum

(For details refer to Sl. No. 38)

Leguminosae
Butea monosperma



ಸಂ: ಪಲಾಶ ಕ: ಮುತ್ತುಗ

A plant common in south India, Bengal and mountainous districts.

Its bark exudes a red brittle resin known as "butea gum", which is an excellent astringent and useful in treatment of diarrhoea and dysentery. Its leaves are used to dispense boils, pimples, tumourous haemorrhoids. A weak decoction of the bark is useful in catarrh, cold and cough.

Oleaceae

Nyctanthes - arbortristis

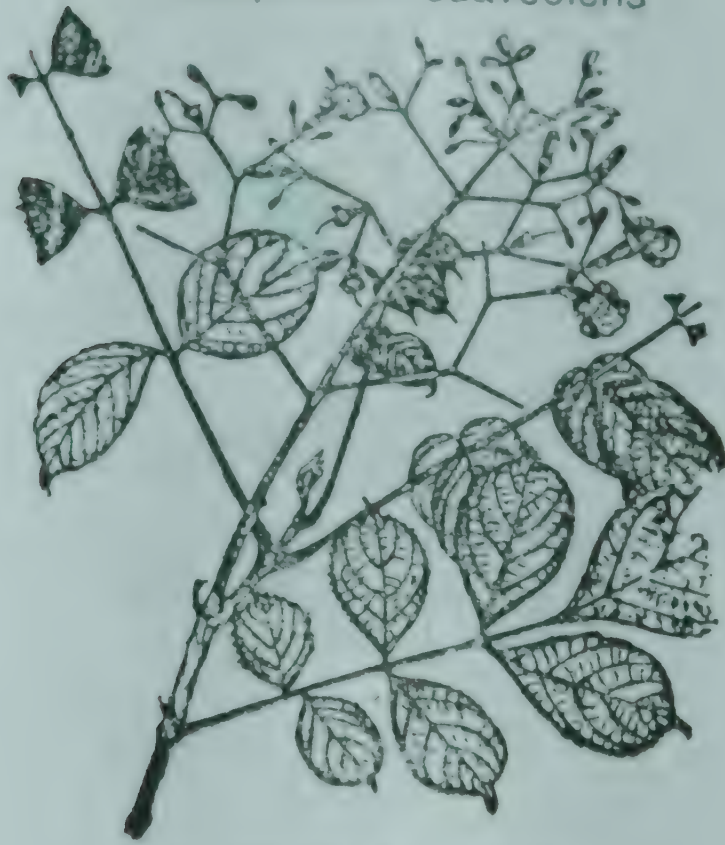


ಸಂ: ಪಾರಿಜಾತ ಕ:- ಪಾರಿಜಾತ

It is a small tree with its fragrant flowers found wild in the forests of India. The flowers are very pretty having a white corolla and an orange red tube. The flowers are produced in plenty in the month of October and November. The flowers open in the night and the tree sheds its flowers early in the morning, making a carpet of flowers under trees. Flowers contain an essential oil similar to that of Jasmine, which is utilised in perfumery.

Fresh leaf juice is a mild and a safe purgative for infants.

Bignoniaceae
Stereospermum suaveolens



ಸಂ:- ಪಾಟಲಿ ಕ:- ಪಾಟಲ

This tree is found throughout the moist parts of India.

Its flowers with honey stop troublesom hiccough. Its ashes are used in the preparation of alkaline water and caustic pastes.

Areceae
Areacatechu



ಸಂ: ಮೂಗ ಕ: ಅಡಿಕೆ

This plant is cultivated throughout the tropical India, especially in Karnataka, Kerala and Assam.

The unripe nuts are laxative and carminative. The dried nuts are used to strengthen the gums and the powder is therefore combined in dentifrice. A decoction of the root is a reputed cure for sore lips.

Guttifere



ಸಂ: ಪುನ್ನಾಗ

This tree is found along the sea coast throughout India. It is said to be a favourite flower of "God Shiva". Its bark, seeds and leaves and oil from its seeds are used in medicine. Juice of its bark is used as purgative. Oil expressed from seeds is used in rheumatism. Gum exuding from its wounded bark is a remedy for wounds and ulcers.

Oil extracted from its seeds is used in illumination in temples. Boats are coated with its oil to avoid deterioration.

Compositae
Chrysanthemum indica



ಸಂ: ಸೇವಂತಿಕಾ ಕ: ಸೇವಂತಿಗೆ

This is an evergreen shrub mostly cultivated in gardens. Two varieties of its flowers, yellow or white, are found. The flowers are exquisitely scented and used for puja.

The root is used in gonorrhoea.

Leguminosae
Acacia ferruginea



సం: శమి ర: బన్నె

This is treated as a sacred tree. A common tree in central and south India. It is stated that Shree Rama worshipped this plant before entering the warfield to fight against Ravana.

Its bark is astringent and is used in treating cough and asthma.

An aquatic herb found in tanks and marshy places throughout India. A decoction of the root is employed in dysuria and haemorrhoids.

Santalaceae
Santalum album



ಸಂ:- ಚಂದನ ಕ:- ಶ್ರೀಗಂಧ ಗಂಧ

This is a small evergreen tree, found mostly in Karnataka and Tamilnadu. Sandalwood oil extracted from wood of the tree is used for many commercial purposes and also in medicinal uses. Medicinally sandalwood is applied externally in the form of paste to inflamed swellings to prickly and skin eruptions and skin diseases. Sandal oil is a popular remedy in gonorrhoea. Sandal oil mixed with its double the quantity of mustard oil is a good application for pimples on the nose.

A shrub common in South India.

Leaves are very efficacious in dispelling inflammatory swellings of the joints from acute rheumatism. A pillow stuffed with leaves is placed under the head for relief of catarrh and headache. Tincture of root bark is recommended in cases of irritable bladder and rheumatism. Flowers are used in diarrhoea, cholera fever and diseases of liver and also as a cardiac tonic,

Amaryllidaceae
Polyanthus tuberosa



ಸಂ: ಸುಗಂಧರಾಜ
ಕ: ಸುಗಂಧಿ (ರಜನಿಗಂಧ)

A garden plant whose flowers are very showy and fragrant.

Flowers are diuretic and emetic and chiefly used in gonorrhoea. Flowers rubbed with turmeric and butter is applied as a paste over small red pimples, which trouble newborn infants.

74.

Surabhi
Kataka

Strychnos potatorum

This is a common plant in South and Central India.

Seeds are used to clarify foul and muddy water. Seeds are alterative, tonic and stomachic and also used as a remedy in diabetics.

75.

Suragi

Ochrocarpus longifolius

Guttiferae
Ochrocarpus - longifolius



ಕೆ: ಸುರಗಿ ಕೆ: ಸುರಗಿ ಸುರಗಿ..

This tree is mostly found in the forests of west coast of India from Kanara to Konkan. Flowers are exquisitely scented and used for pooja and is much liked by hindu women for wearing on their head.

Its dried flower buds are stimulant, aromatic, bitter and astringent. They are used as fragrant adjuncts to decoctions and medicated oils. Fruit is edible.

76.

Surapunnaga

Eleocarpus ganitrus

This is a moderate sized tree about 30' in height and is suitable for avenues and garden. This tree bears compact drooping racemes of white flowers. The seeds are worn round the neck by Hindus.

Its fruit is used as emetic and in treating rheumatism.

77.

Svetadoorva

Panicum dactylum

(For details refer Sl. No. 27)

78.

Svetarka

Calotropis procera

This shrub is common in waste lands throughout India, and yields an abundant acrid milky juice. The flowers are of white colour.

The medicinal properties are the same as those of *Calotropis gigantea*
(Vide Sl. No. 7)

Lauraceae
Cinnamomum tamala



ಸಂ: ತಮಾಲ ಕ: ದಾಲಚಿನ್ನಿ

This tree is found in tropical regions in India.

Its bark, leaves and oil are used in medicine. The outer bark of the tree yields essential oil which is a powerful stimulant. Its leaves are largely used as a condiment. Oil distilled from its leaves is used in flavouring sweets and confectionery. Its oil is also used for tooth-ache.

Pedaliaceae
Sesum indicum



ಸಂ:- ತಿಲ ಕ:- ಎಳ್ಳು (ಊರೆಳ್ಳು)

This is a small bush indigenous to India and extensively cultivated in warmer regions.

Its seeds are specially useful in piles, dysentery and constipation. Til oil is applied as an oil dressing for ulcer and wounds. This is used while preparing sweets.

Labiatae
Ocimum sanctum



ಸಂ:- ತುಳಸಿ ಕ:- ತುಳಸಿಗಿಡ

A small herb found throughout India and cultivated near hindu houses and temples.

Leaf juice cures chronic fever, haemorrhage dysentery and also checks vomitings and destroys intestinal worms.

Seeds rubbed with cow's milk are given for vomiting and leaves mixed with juice of lemon is used in treating skin diseases.

Moraceae
Ficus glomerata



ಸಂ:- ಉದುಂಬರ ಕ:- ಅತ್ತಿಮರ, ಔದುಂಬರ

This tree is common all over India. It is sacred to Lord "Datta-treya" whose worship cannot be accomplished without it.

Bark, leaves and unripe fruits are used externally and internally in dysentery. Fruit and the sap extracted from the trunk of the tree are efficacious in diabetes. Powder of the seed mixed with honey is regarded as a specific in diabetes. Bark is applied to ulcers externally to remove poison from wounds. The sap of root gives relief in diabetes and is applied externally to inflammatory glandular enlargements.

83.

Unmatta

Argemone mexicana

Papavaraceae
Argemone mexicana



ಸಂ:- ಉನ್ನತ ಕ:- ಎಮ್ಮತ್ತಿ

This plant is common along roadsides and fields in India, specially appearing in cold season.

Milky juice of the fresh plant and its seeds and fresh roots are used in medicine. Juice is useful in malaria fevers, jaundice. Seeds and oil have beneficial effect on asthma.

84.

Utapala

Nelumbium speciosum

(For details refer Sl. No. 38)

Sapotaceae
Mimosops elangi

ಸಂ:- ಬಕುಳ ವಕುಲ ಕ:- ಬಕುಲ.

This is a large ornamental tree found in the wasternghats and also cultivated in gardens for its fragrant flowers. Flowers are pale white and star shaped. Fruit and bark are astringent. Water distilled from the volatile oil of the fragrant flowers is used as stimulant. Its seeds are purgative. Fruits and flowers are used to prepare a lotion to cure wounds and ulcers.

Moraceae
Ficus bengalensis



ಸಂ:- ವಟ ಕ:- ಅಲದಮರ

This tree is found in all parts of India.

The root fibres have been used in the form of decoction with sarsaparilla and are believed to possess similar properties. Its milky juice is applied externally to pains and bruises and as an anodyne application in rheumatism. Its tender ends of hanging (aerial) roots are given for obstinate vomiting. Its bark has been regarded as a tonic and is useful in the treatment of diabetes. Slender twigs of the tree form a good tooth brush and its use strengthen gum and tooth.

Gramineae
Ochlandra rheedi



ಸಂ: ವೇಣು ಕ: ಬಿದಿರು
(ಕೊಳಲು ಮಾಡುವ ಒಂದು
ಜಾತಿಯ ಬಿದಿರು)

A graceful reed like hollow bamboo growing in rain forests often along the bank of rivers and nallas. Flutes are mostly prepared from this bamboo.

Tender shoots give much benefit to persons suffering from lack of digestion.

88.

Vishnukranti

Evolvulus alsinoides

It is a rare herb grown wild in some parts of Western Ghats.

The whole herb is used medically in the form of decoction in fever, nerve debility and loss of memory.

89

Ambastha

Spondias mangifera.

A moderate sized to large tree found in dry forests all over India. The flowers appear when the trees are bare during the hot season.

The ripe fruit has an acid and astringent flavour. Fruit is generally eaten and made into chutney and fruits are sometimes pickled.

Leaves and bark are aromatic and astringent and administered in dysentery. Juice of the leaves is applied locally in earache. Decoction of its wood is used in gonorrhoea. Fruit is an antidote for wounds and for this purpose it is eaten either green or dry.

90

Ankola

Alangium lamarkii

Cornaceae
Alangium lamarkii



ಸಂ : ಅಂಕೋಲ ಕ: ಅಂಕೋಲೆ ಮರ

A small tree is common in tropical forests of south India and common along the banks of nalas in Uttara Kannada district. Root bark is an antidote for several poisons. Root bark rubbed in rice water is given with little honey in diarrhoea. Root decoction is given with ghee for dog bites. Oil of the root bark is a useful external application in acute rheumatism. Fruit is cooling, nutritive and tonic.

91

Darbo

Saccharum spontaneum

A variety of grass found in India. Its root is used as a diuretic, refrigerant and applied on the burnt portion of the skin.

92

Hintala

Phoenix paludosa

A tree commonly found in some parts of southern India and Bengal.

The drink obtained from this tree is used to alleviate thirst and used in treating bile.

93

Kakkola

Luvunga scandens.

A climbing shrub found in evergreen forests on the western peninsula from konkan southwards to Ceylon. Fruits are used in preparing a perfumed medicinal oil, which is used in treating scorpion sting.

94

Karaskara

Strychnos nuxvomica

A tree commonly found in tropical India. Nuxvomica seeds in powdered form is used in treating diseases of nervous disorders and paralysis. Juice of the fresh bark is given in doses of a few drops in cholera and acute dysentery. A paste of nuxvomica seeds is used in rat bites.

A large tree found in eastern India and on the southern ghats of Uttara Kannada in evergreen rain forests, and abundant in the Devimane forests.

Its yellowish fragrant flowers are used in leucorrhoea and in treating small-fox.

Leguminosae
Acacia catechu



ಸಂ : ಖದಿರ ಕ : ಕಗ್ಗಲೆ ಮರ, ಕಾಚಿನ ಮರ

A small tree common in forests of India. Catechu is used in India as an ingredient of the packet of betal leaves chewed by the people. It is a valuable astringent. A small piece of catechu with cinamomum and nutmeg is used for treating toothache and loss of voice.

A climbing shrub indigenous to north eastern and southern India.

Powdered pepper with honey is given in treating asthma, hoarseness and hiccup. Fruit is used to some extent as a spice. Root is much used as a stimulant and spice.

Leguminosae

Cassia fistula



ಸಂ: ಕೃತಮಾಲ ಕ: ಕಕ್ಕೆ

A medium size tree found throughout India. Pulp of pods is used as mild laxative. The pulp of the ripe pod mixed with tamarind pulp taken at bed time acts on the bowels mildly. Flowers in decoction are given in stomach affections. Root is useful in fever and heart diseases.

Apocynaceae
Holarrhena antidysenterica



ಸಂ: ಕುಟಜ ಕ: ಕುಡ, ಕೊರಸಿಗಿನ ಗಿಡ

A small tree commonly found in the forests of tropical Himalaya, Assam, Central and south India. Leaves, fruit, seeds and bark are employed in native medicine. Root bark is used extensively in the treatment of ameobic dysentry. A decoction of Kutaja and bael fruit is beneficial in mucous diarrhoea with blood. A hot decoction of bark is used as a gargle in toothache.

Moraceae
Artocarpus lakooche



ಸಂ: ಲಕುಚೆ ಕ: ವಾಟೆ

A large deciduous tree found in tropical forests in south India, Assam, Bengal and common in forests of Uttara Kannada and often cultivated for its fruits.

The fruit is eaten either raw or pickled and used while preparing curry. Seeds are used as purgative.

A moderate sized tree found in southern India and growing wild in western ghats from Konkan Southwards.

Fruit, dried flowers are used in medicine. Cloves are used as spice in curry foods and condiments. When chewed relieves nausea and vomiting and relieves gastric irritability. Clove oil prepared by distillation of flower buds, fruits is used as an antiseptic and also used for relief of toothache.

Sapotaceae
Bassia latifolia



ಸಂ: ಮಧುಕ ಕ: ಇಪ್ಪೇ ಮರ

A tree commonly found in forests of south and central India.

Fruit is eaten. Seeds produce edible fat which is used for application in skin diseases. Juice of leaves prepared in boiled water form a good stimulant. Ashes of the burnt leaves mixed with ghee are used as dressing for burns. Decoction of flowers is used for treating coughs, chronic bronchitis.

Bignoniaceae
Stereospermum chelonoides



ಸಂ: ಪಾದರಿ ಕ: ಪಾದರಿ

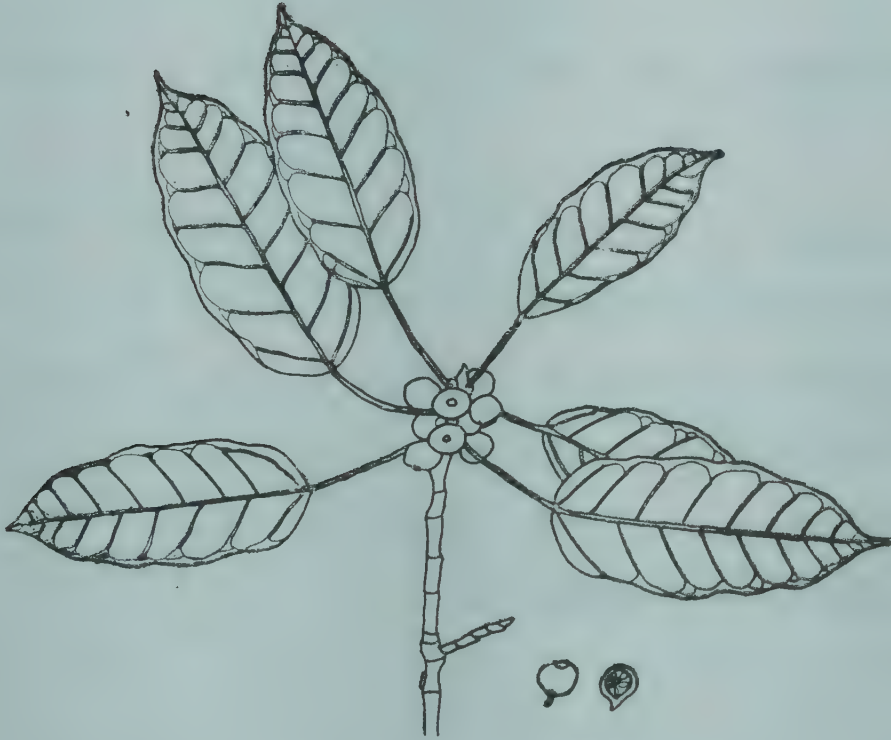
A large deciduous tree found throughout the moister parts of India. This tree is common in the forests of Uttara Kannada district.

The bark is used in preparing tonic medicine. It contains a crystalline bitter substance and is used in scorpion sting.

A tree cultivated all over India for its fruit.

Seeds of the ripe fruit when roasted in hot ashes are very palatable and nutritious. Root is used in diarrhoea. Tender leaves and the root are useful in skin diseases.

Moraceae
Ficus infectoria



ಸಂ: ಪ್ಲಕ್ಷ ಕ: ಬರರಿ

A tree found wild in forests all over India.

Bark is used in the preparation of Panchavalkala. Decoction of the bark is used as a gargle in salivation, as a wash for ulcers.

A moderate sized tree found in the forests of central and southern India.

The fruit is edible and the kernels are used extensively in the manufacture of sweet meats. Seed is palatable and nutritious when roasted. It is used to flavour preparations of milk such as barfi, basundi, pheda. Kernels pounded into ointment are applied in skin diseases to cure itch and also to remove spots and blemishes from the face.

107

Raktachandana

Pterocarpus santalinus.

A moderate sized tree found in the forests of southern India.

Heartwood is called "Santalum rubrum" powdered and mixed with milk is given for bleeding piles. Wood powdered or beaten up into a paste is applied to eyes. Wood rubbed with honey or with oil is applied to boils and abscesses. Decoction of the legume is useful in chronic dysentery. Wood is used as ingredient of several medicated oils.

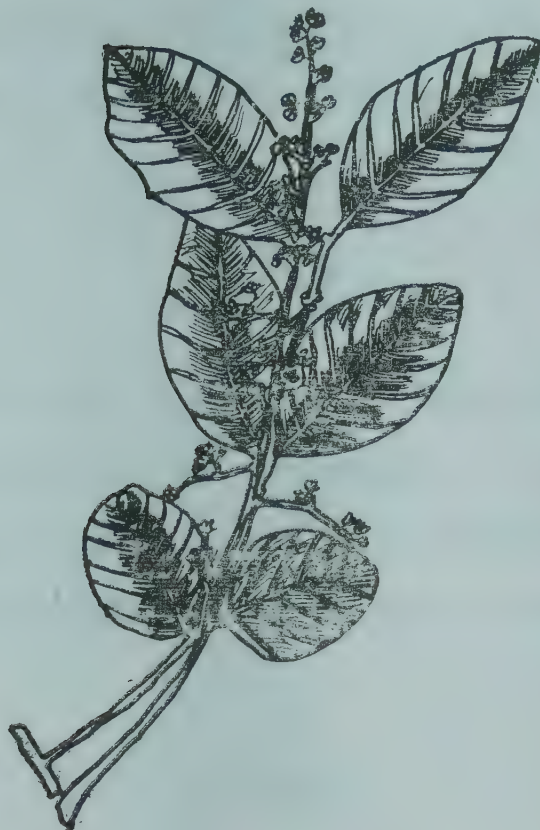
108

Rasala

Saccharum officinarum.

Rasala ie Sugarcane is cultivated in India in several varieties. Sugarcane juice stimulates appetite, promotes digestion. Young growing part of sugarcane is given to patients ailing from fistula. Sugarcane juice with a little of dry ginger taken relieves hiccup.

Meliaceae
Soymida febrifuga



ಸಂ: ರೋಹಿಣಿ ಕ: ಸ್ವಾಮಿ ಮರ

A large tree common in the hilly districts of north-west central and southern India.

Bark contains resin, tannic and gallic acids and is used in treating dysentery, intermittent fevers, It is used as a febrifuge. Decoction of the bark is used as gargle and for rheumatic swellings.

110.

Sala

Shorea robusta.

A large tree common in forests of central and sub-Himalayan regions.

Resin which exudes from incisions made in the bark is a mild astringent and stimulant.

111.

Saptaparni

Alstonia scholaris.

A large tree found wild in forests of tropical India.

Bark contains alkaloids, ditamine etc. which is useful in treating chronic diarrhoea, dysentery, and catarrhal fever.

Milky juice is applied to ulcers and to rheumatic pains.

112.

Sarala

Pinus longifolia.

A tree found mostly in slopes of the Himalayas and north Western regions. Its sapwood on incision yields an oleoresin from which turpentine is obtained. Oleoresin is used for fumigations. It is used for treating ear and throat diseases.

113.

Sarju

Canarium strictum.

A large tree found in rain forests of Western Peninsula, Konkan hills. This tree is common in evergreen forests of Uttara Kannada.

The young fruits are very resinous and wounds in the bark exude large quantities of black dammer. Resin is used as plaster and ointment. It is useful as an ointment in chronic skin diseases such as psoriasis. It is also employed with gingelly oil in rheumatic pains.

114. Shimshapa

Dalbergia latifolia.

Leguminosae
Dalbergia latifolia



ಸಂ: ಶಿಂಶಪ ಕ: ಬೀಟೆ ಮರ

A large glabrous tree found in forests of the Indian peninsular area. This tree is more common in forests of southern India. A blaze in the white sapwood exude a red coloured gum, which is used for treating wounds.

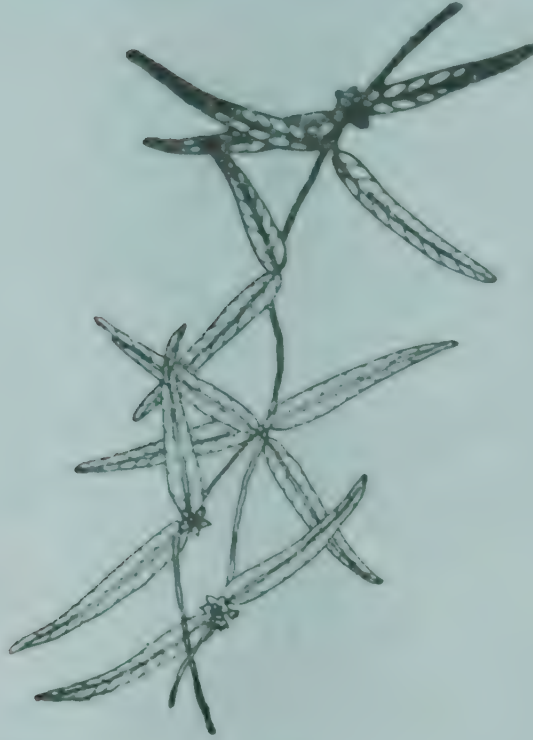
115.

Shirisha

Acacia speciosa.

A moderate sized tree found mostly in south and central India. Bark and seeds are astringent and given in bleeding piles, diarrhoea. Flowers form a cooling application to boils, eruptions and swellings. Powdered root bark is used to strengthen gums.

Asclepiadeae
Hemidesmus indicus



ಸಂ: ಸುಗಂಧಿ ಕ: ಹಾಲಬಲ್ಲೆ

A climber found throughout India. Fragrant root barks, known as India sarsaparrila is used in treating loss of appetite, fever, skin diseases, chronic rheumatism. Root is used as an alterative, and blood purifier. It cures diseases caused by vitiated blood and promotes health and vigour.

Leguminosae
Ougeinia dalbergioides



ಸಂ: ಸ್ಯಂದನ ಕ: ಕರಿಮುತ್ತಲ

A moderate to large sized tree found in deciduous forests of central and south India. This tree is found in the forests of Haliyal and Yellapur divisions of Uttara Kannada district.

Bark when incised exudes gum, which is useful in diarrhoea and dysentery. A decoction of the bark is given when urine is coloured.

A tree found growing mostly along nala banks in south India.

Toddy and jaggery are prepared in southern India. Fresh juice obtained early in the morning is a stimulant beverage; and also acts as laxative. Decoction of root is also used in gastritis and hiccup. Decoction, of the bark with little salt added to it is a good astringent gargle for strengthening gums and teeth. The fruit is eaten with much relish.

119.

Tilaka

Symlocos racemosa.

A small tree commonly found in dry forests of India.

Bark is used in treating diarrhoea and dysentery. A decoction of the bark is used as gargle for spongy and bleeding gums.

120.

Tinduka

Diospyros melanoxylon.

A moderate sized tree found in the forests throughout India.

Bark is astringent. Bark is made into a paste and applied to boils and tumors. Paste of the bark mixed with black pepper is given in dysentery, diarrhoea and also as a tonic.

121.

Uddalaka

Cordia myxa.

Boraginaceae

Cordia myxa



ಸಂ: ಉದ್ದಾಲಕ ಕ: ಚಳ್ಳೆ

A small sized tree found all over India.

Fruit is very mucilaginous and the mucilage is highly esteemed in coughs, in diseases of chest. Fruit is pickled and eaten.

122.

Vansa

Bambusa arundinacea.

A variety of bamboo found in south, central and north western India.

Tender shoots are eaten, pickles prepared out of the tender shoots promotes appetite and digestion. Young shoots made into a poultice is useful for removing of worms from ulcers. The leaf juice with aromatics is prescribed against vomitting of blood.

123.

Vetasa

Calamus rotang.

A variety of cane found in forests of tropical India.

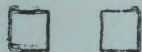
Plup of the ripe fruit surrounding the seeds is used as astringent.

124.

Vikakanta

Flucortia montana.

A moderate sized tree endemic in the konkan and Uttar Kannada rain forests. The fruit is edible with a pleasant acid taste when perfectly ripe and makes excellent jelly and are appetising and digestive. They are given in jaundice.



In this book an attempt has been made to identify and describe the large number of trees, shrubs, herbs and climber species associated with the Vratas for offering, described in our Puranas. This compilation will be of use to our departmental officers who are involved in raising Pavithra Vanas and should be of interest to the Public. My compliments to Sri. A.N.Yellappa Reddy, Conservator of Forests and his band of devoted officers who have made Pavithra Vanas and Devarakadus endearing terms today.

S.SHYAMSUNDER, I.F.S
PRINCIPAL CHIEF CONSERVATOR OF FORESTS
KARNATAKA, BANGALORE.